Certai[illegible]ce / peace / and mercye
[illegible]od ẏ father of our
[illegible]lesus Christe.
lies of. m. I[illegible]men.
ne / conteining pro[illegible]d had st[illegible]
necessarie / admon[illegible] for this time /
with an Apologie of
Robert Horn.

19
D 32

[illegible]ited at Rome / before the castle of. s. Angel /
at the signe of. s. Peter. Anno.
M. D. Liij.

#4392

19
D 32

19
D 32

¶ Grace / peace / and mercye from God ꝑ father of our lord Jesus Christe. Amen.

After that god had striken our head shepherd vndre Christe / that worthye king and confessour Edward the sixt / good Christian brethren / which he threatened by his faithfull seruãtes long before / yf we wolde not turne from oure sinnes and wickednes j perceaued that it coulde not be auoyded god so disposing the mater / for oure vnthãkfulnes but that the kingdom of God / at the leaste for a time / must be taken from vs / and the Christian flock dispersed. The whiche thinge begann e to appeare to me more plainly / when j sawe gods booke conteininge the worde of lyf taken forth of the churches in the bysshoprich of duresme / ãd a foul sorte of jdoles called laye mennes bookes / brought in therfore: when ꝑ comon praier commaunded by publyke autoritie / set forth after. s. Paules rule to ꝑ edifiẽge of Christes congregation in the vulgare tõge / was against Gods lawe / and also against the lawes of the realme / bannished e / and in the

place therof a kinde of praier vsed far dissonaun te from Gods lawe/and the example of the pri mitive churche / in a strange tonge/ farced ful of superstition/idolatrye/and false fables/ha= ving nothing tolerable in it saving that ỹ peo= ple coulde not vnderstād it / and therfor were lesse harmed ther by (although i suppose the popish prelates kepe it in a strange language / least that yf the commō sorte of men shold he= re it in their owne tonge/ thei wold perceav it to be vaine / false / lieng fables / and therfor credit their doinges moche worse in all other thinges) but especially when i saw the lordes table / wher on was ministred the holy supper of the lorde/according to his owne institution and ordinaunce/was caried away / the cōmu= niō abhorred as hereSye / and for thes / Baals altares reared vp / and his prestes and mōkish hypocrites / returned to their abhominable/ blasphemouse / & idolatrous masse as dogges to their vomit. Wherfor i begāne to recorde with my selff/ and call to my remēbraūce/ not wout earnest calling on gods name for the as= sistaunce of his spirit min owne state / and cō dition/ and to examine mor depelye/ both the doctrin which i had taught/wherof i preaved that of necessitie i must rendre an accompt and

that w̄in short time/ and also my dutie of alle=
geance vnto ẏ quenes highnes/ wher in j foūd
my selfe so cleare & blameles / that if the devel
himselff and all myne enemies shold doo their
worste/ thei could not have accused me iustly/
nother of worde nor dede perpetrated against
her grace. And as cōcernīg the doctrine which
j had taught/ the more diligētly j did examine
it/ by the holye scriptures/ and the testimonye
of the aunciente fathers/ the more syncere and
pure it appeared/ j was the more earnestly p=
swaded / & settled in the truthe therof / my cō
science did more plainly laye to my charge / ẏ
j could not revoke/ saye against / nor dissem=
ble it/ w̄out blasphemous contempt of god/ &
most horrible denial of his sonne Jesus Christ.
So ẏ j found no fault in my selff as towching
my preaching / but that as an vnprofitable ser
vaunt / j did not so moche as j ought to have
done / although j had done moche more then
some thought j shold have thankes for. But
what so ever mēne thought or spake as tow=
ching thankful reward for my labour / j per=
swaded my selff that j sholde have all thinges
waied after equitie / and therfor considering
both mine owne integritie / that j had offēded
no lawe of the Realme/ but lived like an obe=

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dient subiecte/ & also that the same men bare ẏ
chefe rule vndre the quenes hyghnes / & shold
be my judges as did knowe that ẏ swerd was
delivered them for the defence of the good &
obedient subiect / so sone as j herd tell that j
was exempted the quenes highnes pardon /
j toke my journey towardes London with so
much conveniēt spede as j might. Wher j foūd
all thinges farre other waies then j wold ha=
ve beleved yf j had not bene put in experience
therof my selff. For j found in the place of equi
tie/preiudice: for law/lust: for reason/will: &
soche as shold have geven sentence accordinge
as mater had bene obiected & justly proved /
playe bothe the part of the accusare/of the wit
nesses and also of the judge: and gave this sen
tence immediatly/ that j sholde other vndoo ẏ
j had doon / or ells: what that or ells ment j
knew well jnough / for j had the exposition
therof by his owne holy ghost. Thē my good
lord chanceloure/who is alwaies sure at a ne=
de/perceiving that j stode to this that j had of=
fended no law / to help at a pinch / obiected
yea thre or foure times for failing a mater no
less malitious thene false. And bycause nothīg
shold be lefte out that myght help forward the
mater this good olde father of Duresme who

had plaid thre partes befor right well/charge=
the me with a mater not only malitious & falss
but so folish / ẏ j had moche to do to refraine
my self from laughter / j could not chose but
smile. At ẏ last my l. chanceloure after certain
talk had vnto me and myn answer made / con
cludeth that it was not only preachīg wherw̄
j must be charged / ẏ whiche he ꝑceived j suffi
ciently defended by the kinges law (in dede j
had asked counsall of them that wer wel lear=
ned in the lawes of the Realme) but also ma=
teres towchīg ẏ quenes highnes/which were
the same wherw̄ he and the bushope of dures=
me had charged me befor / as j lerned by thre
or foure of the bushopes owne servātes / who
had made no falss reporte of their master befo
re in my materes / but as they wrote home to
duresme to their companions what thinges j
shold be charged w̄al & what shold be my jud=
gement/so afterward j foūd it true. And ther=
for vpon the monday at after nōne which was
ẏ thirtyth of octobre / after it was tolde me by
a frende of myne dwelling in London/who is
familiar in the bushopes howse/and at that ti=
me frequented it the more to here somwhat as
towching me/that he had learned and was cre
dibly informed/ both that all my goodes at du

realme was sealed in the quenes graces name/ and that I my self shold on the morow be cõmitted to the tower/ bothe bycause I had contẽned the quenes hyghnes lettres/ and also for that I was a Scot. I saye after I herd thes things/ cõsiderig how many godli lerned preachers were imprisoned and commaũded totheir howses for religion wout all doubte/ and yet an other pretence made/ perceiving that abiding could not profet my self nor yet the cõgregation/ my departure myght doo bothe/ I committed my self in to the guidig of the lorde/ and wẽt my waies/ not makig any mã privey to my departure. Merveill not good brethrẽ though after that I was entered in to my journey/ I were troubled with sondry cares/ but chefly with this lest ẏ I shold now be apprehended by myn enemies/ and so geve thẽ that they wold have bene glad of/ som honest colour wherfor they might have semed justly to have wrought on me their wil. ffor they that were not a shamed to invẽt false and feined accusationes/ how wold they have reioysed/ yea triumphed over me/ when they might have laid to my charge flyẽg the quenes realm/ and ẏ not only wout her graces licẽce/ but being contented befor her hyghnes honourable counsall/ and commaunded to attend to

they espied a time for me. You may be assured a lawyeres wit wanting nether cõning nor yet good will/and having full autoritie to saye and do what he lust / could easely have ãplified this crime/and haue formed of a small gnat a myghty elephant. But after that the lord had delivered me/at ẏ leaſt for this time/out of ẏ mouth of the lyon / and saved me out of the handes of all myn enemies/ which hated me/ j begãne to studye with my self/ and more diligẽtly cõsidre / to what end God had wrought thus my deliverañce/which was not that j sholde now lyve as one that had no regard of gods glorye / nor of myn owne dutye. But that as j was appoynted to be a workmã in his vinyeard / & a watchman over the house of Jsrael / so j shold now most earnestly hunte thos wild swyne that destroieth ẏ lordes vinyeard/gather to gether/so moche as in me liethe the lordes shepe / ẏ now are dispersed thorow out montaynes/hilles/ & grovbes/and to gebe them warning of the fearfull swerd that hangeth over their heades.
Which thing j shall not cease to do / by the ayd of Gods most holy spirit.
But for so moche as j know rycht wel ẏ proũd papistes/whos mouthes ar full of bitternes ãd cursed speache wil not cease yea out of their pul

petes/with bosting & glorioule wordes to cary & sclandre me for my sodei deyture / as though ther by they had vanquished & obercome gods truth whiche j had set forth : & my kinsfolkes & frendes will moche lament my state/takīg this to vnkīdnes that j wold not make them privey of my purpose/thīkīge that thei shold have turned my mīde:and also whiche moveth me most of all/the weak flock of Christe whō j had fed with the true doctrin of the gospel/ may by the subtill perswasions of the crafty hypocrites/be brought ī doubt of the veritie therof as though j my selfe shold have forsaken jt & ther by be offended/and be brought from god:j say for thes causes/ j thought it best to answer the malitious hypocrits whos mouthes although j could not stop /yet at the least they shold not herafter saye but ẏ thei were warned if ẏ thei wold not cease to speak that thei ought not they shold here ẏ they wold not/& here by to satisfy my kinsfolk & frendes/who j know of frendship and loving kindnes look vpon my mater w̄ a wrong eie,and also to admonish the weak christian brethren both to beware of the leven of the dissembling hypocrites/whom althongh they be clothed in lames skīnes/yet by their fruites/they may know them to be ravening wolves/& also

to cõfirme them selves in that doctrine which I have preached vnto thẽ/ whiche also they have receaved/ & not to be easely caried away into any other contrarie/ although an angel shold come from heven and preache it to them. Who so will advisedly behold/ the mãners & cõditiones of the scribes ãd pharises whilest Christ walked here vpon earth/ what shyftes & practises they vsed to maintain their cloked holines/ their dirty traditiones/ and vainglorions estimation/ & therfor to deface Christe/ & to suppresse his holy word/ and also will w̃ judgement cõpare our papish prelates w̃ the whole rablemẽt of their chikens vnto them/ shall plainly se ours so likei cõditiones & practices/ and so lyvely represent as it were the physnamie of their old aũcetours ỹ pharises/ that he wold saye & affirm that they were evẽ the self same risen from death to lyf a gaine. Yea yf bushop Caiphas were here in his owne pson he wold for joye burst out & saye as Demea said by his sõne Ctesipho: Oh oh lachrumo gaudio, laudo, patrissat, saluos sit: spero, est similis maiorũ suorũ. ffor what was in ỹ pharises of old time/ wherĩ ours now do not excell thẽ? What pde/ what vaiglorie/ hypocrisy/ trust in their own righteousnes/ glorie in their workes of devotiõ/ covetousnes/ tra

ditiones / miscōstruing of gods law / supstitiō / hatred of the true religion / psequutinge of the prophetes of Christe and of his apostles / sclandering of Christe: to be short / what wickednes ether in māners or in religiō can be foūd in thē but that the like and moche more doth plaīly appear in ours? yea ours have found out for vs an infinite rablement of jdolatries which they never herd of and wold have abhorred / as masses invocation of sainctes / worshipping of images & soche like. But they coulde never away wt Christe nor his apostles but alwaies spak evel of thē / & of the gospel by cause it rebuked their vices: & what is the cause that our bushopes & prestes may not now abide the selfsame doctrine nor the preachers therof but for ẏ they disclose their hypocrisie and proude dissembling wt god & the world? What will they now say by ẏ doctrine and the preachers therof? What shall now be the talke in alhouses / tabernes / & bankquetes / what shall now a sort of lewd prestes jāgle in their assembles at merketes when they have all their cuppes in / what shall now antichristes championes blouster and blow out at Paules cross and els where / but that soche preachers as had vsed that place now of late years were carnall and fleshly gospellours / soche as

wold not lyve chast / set naught by fasting and praier / and preached carnally carnall libertie / soche as spak to please men for profet & promotion sake / last of all soche as were rāk seditious heretiks / their doctrine was new / against the teaching of the catholik church / and at the last they begāne to suspect it them selves / and ther for durst not abide by it but ranne their waye out of the realme. Shall not this be the sum of their brawlinge divinitie? But how moche ar we bound to our hevenly master Jesus Christ that both gave vs warning ẏ they shold th⁹en treat vs / and also for our confort / that he shold tast of this kindnes before vs. Ther is no disci ple better then his instructour / nor no servant a bove his master / it may suffice ẏ scholer to be as his teacher and the servaunt as his master. Yf they have called ẏ master of the household be elzebul / how moche more his household servaū tes. But fear them not saith Christ. But when thes spirituall preachers call vs carnall gospe lours what meā thei ther by? Meane thei that we be sinners / & that our flesh is not so subdu ed / but that it will lust against the spirit? Or mean they that we have pleasure in sinne and in sinners? Or they eall vs sinners because we could not lyve chast / ẏ is / godlily wout a wif? Mat. x.

/3

If they mean after the first sorte / we confess with the publican / that we be sinners / and say with .s. Paul / that the flesshe striveth against ẏ spirit / & ẏ spirit agaīst ẏ flesshe / in so moch ẏ we do not thos thīges ẏ which we wold faine do. If thei vndrestand their carnall gospellars after the secōd sorte / we have to thank them / that thei will both shew plaīly whos childrē thei ar (for here in thei resemble the old pharises) & also that thei will serve vs here in as the pharises did Christ / for the self same thinge was in this wise laied to his charge of thē / and hathe continued a commō practice sence that time till now / and is not like to decaye in thes mennes handes / but if it be against ther will. After our saviour Christ had dimissed Joannes disciples and preached to ẏ people / thei praised god / but the pharises and the laweres dispised gods coū sall / and said / tushe he is but a glotō / and a swil boull / a boulsterar of pnblicans and sinners. This was a common obiection and sclander ẏ the pharises vsed to deface Christes preachig / & dissuade the people frō it / for he receiveth / saye thei / sinners / and eateth with them. What were thes complaints and sclanderous accusationes wherō thei went aboute to brīge Christe in hatred of the people / but the self sa

me that now is obiected against vs: Wherfor/ saye thei/do not thy disciples fast: Wherfor do thei ẏ which is not leafull to do on the saboth: We and Joans disciples fast. No no even as he is him self/soche ar his disciples. He is wholy geven to serve the bealy/he fasteth not/he neglecteth the saboth/ he setteth naught by praier / he is a carnall man wholy geven to carnall libertie and to preache the same / & soche ar all his disciples. But we fast/we pray/we chastice our selves/ we ar not like thes men / we fast twise a weeke/ we ar not so carnall as this mã/ and his disciples. Were not thes the goodly & holy perswasiones of the old Pharises against Christ and his doctrine: Did thei not in defacing of Christ and his disciples abaũce & set vp them selves: Did thei not by this colour of calling Christ soche a preacher of carnall libertie / crepe in to the consciences of the simple/ther to place them selves surely / vndre the pretence of a more perfect holynes: And what meane our pharisaicall hypocrites by termig ẏ preachers of Christes gospel carnall preachers of libertie but the self same thinge: But this is to be noted of thes hypocrites in all their sermõs/when thei thus raill agaĩst the preachers/ it is to this end to diswade the people from the doctrine of

only salvation by Christ / and to kepe this esti
mation of them selves / that thei be holy / pure
and godly lyvers / and therfor men must here
and folow thē / al other ar but carnall sinners.
In this wise the phariſes perſwaded the blinde
Joan. ix. man / whō Christ restored to his sight againe /
saing / Geve God the praise as for this manne
we know is but a sinner. As though thei shold
have said / beleve vs / folow our doctrin / be our
disciple / for we be holy / we serve god / we kepe
ꝑ ordinaūce of our mother the holy church: and
to maintaine this their hypocrisie w all / when
other shyftes failed / thei tell a false lye on Chri
ste to brīg him in hatred / saing he is a sinner /
and that thei know it so to be. You mai be sure
thes honest men wold not ells have said it.
But if thei shold have hem examined what sin=
ne thei knew by him / thei shold have had no=
thing to saye. And what ſ praye youe
knoweth our religious phariſes by the prea=
chers whom thei call carnall / savīg that which
is cōfessed / that we be all sinners / and have ne
de of gods mercy? Do thei know vs to be dron
kerdes / thefes / murtherours / whormongers
eōmon brawlers / or soche open offēdours as ꝑ
cōgregation toke offence by our living / if thei
do let them openly rebuke it / that other may be

afeard to do the like: let them prove it by two or thre witnesses after S. Paules rule/ & j for my parte shall not only make open confession/ but also shall make opē satisfactiō as the ordre was in the church of auncient time. If thei have none of al thes thigs to charge vs w all (if thei had we shold have herd tell of it or now) thāks to god for his mercy to warde vs/ for this was only his work in vs/ & god graūt thes vnshame fast hypocrites true repentaunce/ and amendment of their lyves/ for a nūbre of them be notorious tabernhaunters/ comon brawlers/ be ray dronkerds/ knowen sodomites / and manifestly proved whormongers. And if thei will say this is spoken of malice/ j protest befor god that is not truly said/ for j do not name them/ bycause j love the mēn although j hate their cōditiones. As towching fasting / praier / and preaching libertie/ when did ever any preacher speak against true praier/ Christian fastig / or set men at libertie to sinne/ but allwaies inveihed against abuses in popish praier and fastig / as Christe rebuked the praiers and fastings of the pharisaicall hypocrits/ which in dede was all one with thes mennes praiers and fastigs. And the libertie we preached was not to geve ỹ flesh occasion to sinne / but to confort by the

j. Tim. v.

death of Christe the conscience overcharged & loden with sinne and soche bordens of phari= saicall traditiõs/as thei were not hable to bea= re. But this j know wel thei will charge me wt all/ and many others / that herin j shewed my self a carnall preacher / for that j did not lyve a sool lyf without mariage as thei do. If thei ly ve chaste without mariage / let them geve god thanks therfore/j do not envye them that gyft of god. But surely god gave not me that gyft / that j could lyve a virginall chaste lyfe/ but af= ter the maner of hypocrites / and therfore did
Heb. xiij entre in to ỹ holy state of matrimonye / which is honourable amõg all mẽ / to the end j might serve god in pure chastitie of matrimony. And wher as thei saye that although it be the gyft of god/yet may we attain it yf we will fast and praye for god hath made vs a promise ỹ he will here oure praiers/and graunt our petitiones. I graunt he will so do yf we ask after his will/ and if that the thing we crave appear to him ỹ it be profitable for vs / for he knoweth before we aske what thig we have nede of. And j dou bte whether all the prestes that saye/thei have chastitie/by thisthat thei praie and fast/as thei say/optaine and have it or no? We rede in the scripture of many godly men/ that earnestly &

faithfully begged of god that thing which thei opteined not/ and yet god herd them and lobed them/but he knew that to graunt their petitiō was not so profitable for them. As. s. Paule te stifieth of him self/how he was vexed with the prick of the flesshe/the debels messinger/he did desire the lord thrise to be delibered ther from/ but he opteined not/ but had the assistaunce of gods grace promised/wher withall he was bid den to be contēt. I wil not now entre in to the disputation of this mater/ j may be so occasio= ned that j shal speak of it an other time. But j wil herī purge myself of this crime wher of j & my felowpreachers ar accused as carnall/ be= cause we ar maried/and j will purge my self af ter the ordre of the canon law/ as j saw it put in practise once in Cambrige for the purgatiō of an holy and learned virgin/ if all vnmaried prestes be virgins. The ordre was that beig ac cused of whordom/ fower or five as honest as him self/ and of no lower degre in the vniver= sitie/must after he hym self have taken an othe that he is no whormonger/swear ỹ they think his othe to be true. Whiche done/ ỹ mater stan deth clear/ and he may justly take an action of sclander against them that accused him.

ij. Cor. xij.

Now do j affirme befor my judge Jesus Christ

and his wholl church / that j have not sinned / bycaus j tok a wif / and therfor am falsly accu= sed as a carnall or fleshly man for so doinge: & for my purgation herin and to prove my saing to be true in dede / and also to approve my doig herin / j take witnesse to the law of god / the law of nature / and the civil lawes till thre hūdred years after Christes ascension / the example of Christes apostles / s. Paules coūsall to the Co rinthians and in many other places / the coun cell of Nice / and all the fathers of the church to the second Carthage coūcell / which was fowr hundred and twenty years after Christes ascē sion. ¶ If thes suffise not or ells may be excepted agaīst / when j here it j shall answer it. ¶ If thes be allowable and sufficiēt then am j falsly accu sed / for all thes testifie plaīly that it is lawful and godly and in no wise forbidden but that a preste may mary. Wherfor j end with this sa= ing of .s. Augustin / quest. nou. & veter. test. quest. c. xxvij. Talis est enim quorūdā ver sutia, quia vt sanctitatis & castimoniæ, ama= tores se simulent, nuptias esse dicunt dam= nandas, vt per hoc commendētur, & popu lum à veritate auertant. Soche is / saith .s. Au stine / ỹ subtiltie of som mē / because thei wold faine them selves lovers of holines and chasti=

tie/ thei saye mariages ar to be dãned/ that by this meanes thei might be cõmended/ and turne the people from the truthe. Mark that .s. August. noteth thes men of hypocrisie/ subtiltie/ of sekīg worldly praise/ and deceiving the people. Cõsidre also that the mariages of prestes were not forbidden in his time/ but then this painted holines beganne as you may perceive by his wordes/ and was cõfirmed by the secõd Carthage coũcel shortly after his death. Whẽ thes subtil hypocrites who condemne holy matrimony as carnalitie/ and feine them selves chaste lybers to be estemed in the world/ and that thei may the rather deceive ẏ simple people/ have rõne to thei be wearye in this rase/ then heape thei this on also to aggravate ẏ mater/ and make vs mor odious vnto the people/ that all our preaching was but flatterye/ to please the magistrates and the nobilitie/ that we might therby avaũce our selves & clyme to ꝓmotion: but here must you note by the way: or ells their tale is not worth a fart/ saving your reverẽce/ ẏ look what crimes soever thei lai to vs thei thẽ selves be clear & free frõ thẽ/ & thei be replenished w̃ ẏ cõtrarie v̊tues. We ar carnall/ thei ar spiritual/ we cã not lyve w̃out wives/ thei live chaste v̊gis our ladies hus

bādes/we doo no good works/all ye world mai wōdre of yeir good works/ we preached to plea se mē/yei spar no mā/we sought to live jdlely & delicatly/ yey studye /they preache to their flok daylye/we sought for promotion/& wold heap vp livīg vpon livīg/yei wil none yf you wil ge= ve it thē / or at ye moste thei wil have but one at once: if thei thought ye you wold not thus este me & judge of them / thei wold no more impute vnto vs thes faultes / for thei shold but loose their labour/& misse of ye thīg thei hūted after. J dare say their owne cōsciēces doth accuse thē of beliēg vs when thei say we flattred the ma= gistrates. The rulers thē selves toke vs so mo= che cōtrarye to flatterars & mē pleasers/ ye thei did moche blame vs of to bold & plain rebukīg their sinnes/ī so moche thei wold not at the last here no moo sermones/whiche was a manifest tokē ye gods plage was at hād/as ī dede it short ly folowed/vpon thē & the wholl realme. And for the lordly loyterīg prelates wt all their ken= nel of dūme dogs/ j trust thei will bear vs wit ness we flattred thē no deal. Who thē did we go a bout to please/ye poore sort? Ther was no ꝓ motiō nor ꝓfet to be wō. God knoweth & let ye world judge/whether we sought more to please mē & to ꝓcure to our selves ꝓmotiō/honour/es

timatiō/ease/ & ꝓfet/or ẏi ẏ now wipe their hā
des so clean. But let them wipe their handes so
cleane as thei cān/let them hādle the mater ne=
ver so conīgly in charging other with their ow=
ne faultes / yet will they be wraye them selves
when they goo most about to cover & hide their
faultes. But her in do we reioyse that our case is
at this present ẇ thes as. s. Paules was ẇ the
Galathians and the Thessalonians. for after he
had instructed them perfectly & truly in the doc
trine of salvation / ther entred in among them
falss teachers which did not only poisō the good
doctrine of the gospell which thei had received/
ẇ observationes of Moses law / & suꝑstitious
ceremonies / but also the rather to bring their
wicked purpose to pass / did sclandre. s. Paul of
flattery and covetousnes : & therfor he writeth
to both the congregations and purgeth him self Gal. j.
of that falss accusation. saing to the Galathians
now whether goo j about to please men or no? j.
& to the Thessalonians we speak vnto you not Thess.
as men pleasars / but to please god who trieth ij.
our hartes. Nether have j lived among you at
any time with flattering wordes/as you know
nother by occasiō of covetousnes / god is witne
se. nether sekīge praise of mē/nother of you nor
of others. We had instructed ẏ people & taught

ye pure doctrine of gods worde / we had laid no other foundation but Jesus Christe / and in cometh a sort of falls teachers / and doth not only treade downe the doctrine of Christ / and fill al ful of superstition / idolatrie and falls religion / but to bring this the rather to pass / doo accuse us of thos crimes thei them selves ar only giltie in. this hath bene the practise of all heretikes & false teachers / sence the beginning as doth wel appear to them that ar exercised in the histories of ye church / whome thes hypocrites do folow so near / and have learned their cōning so pfectly / that thow maist easely perceave ye greke proverbe truly verefied in them / κακοῦ κόρακος / κακὸν ὠόν. But what mervaill is it / though yi now raill & rage againste the ministers of gods worde / call them heretikes / seditious / & new fangled felowes / when their auncetours ye pharises did the same againste Christ and his apostles: wherin thes antichristes birds wold not be one foote behind them yf thei durst for the people / who wold not suffer Christ to be evel spoken of by name. But that thei dare not attempt againste Christ by name / thei will doo a gainste his holy worde vndre the name of new learning / & new preachīg a gainste ye faith of our mother holy church. Doo thei name it new learning by-

cause thei have not be wonted vnto it/but now of late years? So may Christ be called vnto thē a new Christ/bycause thei were never acquaī=ted w̄ hime. How many of ẏm have this acquaī taūce w̄ Christ / ẏ thei know & cōfess him to be the only satisfaction for our sīnes / ẏ only rede mer/ ẏ ōly mediatour /our only ryghteousnes ẏ he offred vpon ẏ cross ons for all/did mak by ẏ one oblation/not to be iterated/a full & ꝑfect sacrifice for all ẏ sinnes of ẏ wholl worlde. Thei will saye ẏ thei have bene so trained vp in ẏ know lege of Christe ẏ thei know & cōfess all this to be true. And thus farr were well cōtent to folowe ẏ late kings procedings. Yea thei fo lowed it as a currish dogge doth folow whē he is drawē against his will: then he draweth bak w̄ all his force to pull his neck out of ẏ coller/& yf ẏ will not be / he gooth on snatching & gna=wing the bāde & ceaseth not till he have gnawē it in sondre. Or doo thei name it new bycause their holy father the pope/thei & his wholl clar gie/doth so judge it & can in no wise brook it. In this sence Christ him self called it new lear=ning when he answered Joans disciples their questiō of theirs & the pharises fast. For when thei misliked his doctrine bycause it was vtter=ly agaīst them & thei could in no wise awai w̄ al

Christ sheweth this reasō of ẏir office / olde rot ten vessells cā hold no new wine. This new wi ne of the gospel cā not abide in a popish hart / re= plenished w̄ superstition / idolatrie / & falsse religi= on but it must nedes bespued out agaī or ells ẏ vessells will vtterly burst in sundre. But they call it new learning & therfor the teachers ther= of heretikes / bycause it is but a new kinde of he resies found out of late years by the germanes & had bene alwaies / & is cōdemned by the holy church. God hath blessed the germanes / his na me be praised for it / wondrefully w̄ the syncere knowlege of his truth / & thei doo cōtinew ther in / & dayly encreace / although our ēglish hypo crites brute abrode the contrarie. But yet they were not the first invētours therof / for thei her in have taught nothing ells but ẏ thei received of Christ / & was the learning of the church tyll antichrist of Rome, waxed so strong that he ba= nished Christ & his gospel. And this doctrine which thei call heresie is not at any time cōdem ned by the church of Christ / but by the church of antichrist / as shall plainlye be proved when thei have decreed agaīst any particular ẏte ther of. But this must not be forgotten ẏ youe vn= drestād whē thei speak of the church / although thei name it Christes church / ẏ hath alwaies cō

demned this doctrine / thei mean in veray dede a cōgregation of bushopes / monkes & friers / sworne souldiours to antichrist the pope. And think youe this church will decree any thing against it self? And wher thei will defende them selves w̄ the reason of long auncient custom / j answere w̄. s. august. lib. de baptis. paruul. & it is recited ī the popes decrees for a decree of the church. dist. viii. can. qui cōtemp. Qui cōtēpta veritate præsumit consuetudinem sequi, aut circa fratres inuidus est et malignus, quibus veritas reuelatur, aut in deum ingratus est, cuius inspiratione ecclesia eius īstruitur Nam dominus in euāgelio, ego sum, inquit veritas, non dixit ego sum cōsuetudo. Itaq; veritate manifestata, cedat cōsuetudo veritati. Reuelatione igitur facta veritatis, veritati cedat cōsuetudo, quia et Petrus qui circūcidebat, cessit Paulo veritatem prædicāti. Igitur cū Christus veritas sit, magis veritatem quā cōsuetudinem sequi debemus. He ye contemnīg ye truth doth presume to folow custom is other envious & malignaunt to his brethren to whom ye truth is revealed / or ells he is vnthankfull to god by whos inspiration his church is īstructed / for ye lord in ye gospel saith / jam ye truth / & he said not / jā ye custō. Therfor when

ỹ truth appeareth / let custom geve place to the truth / for Peter him self who did circũcise / did geve place to Paul preachig ỹ truth. Therfore seing Christ is the truth / we ought rather to folowe ỹ truth then ỹ custom. Herin is to be marked this / ỹ the holy father doth geve exãple of .s. Peter who forsoke custom to folow truth.
Our prelates say thei be Peters successours / why will thei not thẽ folow Peter herin. Thei be his folowers in title & name but nothig in dede. Savig ỹ thei denie Christe & pluk out their swerds to persequut them ỹ serve and beleve in Christ / as Peter did smite Malchus one of thẽ ỹ came to apprehend Christ. And yet thei differ from Peter / ỹ wher he of blinde zeall drew out his swerd to defend Christ / thei of malitious purpose bend all their power wt fier & swerd to destroy Christ. And is it ani merveill though we rũne away from ỹ cruell clawes of thes wilde beastes / in whos handes ther is no mercy? We fled not bycause we did suspect our doctrie / but bycause we knew well their crueltie. We went not away bycause we could not abide bi our doctrine & prove it true / but for ỹ truth could not be herd wt indifferẽt judgment. I pray you mark this practise / & loke yf the like were ever foũde in any historie? Thei cast the chiefest learned

mẽ in ꝑsone/or cõmaundeth them to kepe their houses & not to cõm a brode/or banisheth them the realm as Peter martyr. J. alasco wt others/ & whẽ thei be sure of thẽ/ ẏ thei shall not mead le/for thei were not hable to abide their lernig/ then to blinde the eies of ẏ people / thei prẽtẽd a disputation/ & call the matter in to question/ when ther is no mãn to answer thẽ as thei thik & also when thei be already determined/ let the truth apear never so plaine to the contrarye / what thei will decree. Then crieth a stoute chã piõ at paulls crosse boldly/ wherbe our new pre achers now? Why doo thei not now come forth & dispute. Thik youe this lusty roysterki doth not know full well ẏ thei be fast ꝟ nough / they may not cõm to answer hi? Yet by thos whom god hath delibered out of their hãdes/although thei be nothig to be cõpared in learnig to them thei have lokked fast vpe/it shall plainly apeare to all indifferent men ẏ their doctrine is true/ & may easely be maitained by the scripture & testi monie of the aunciẽt fathers of christes church. And ẏ the cõtrarie cã not be defẽded/nother by gods word / the aunciẽt church / norby no ho= nest way / and therfor thei ar driven wt shame ꝟ nough to bolster & kepe it vp/wt fier & swerd/wt thus will we/ & thꝰ shall it be. And by cause thei

wold seem in the face of the world to doo it by
learnig & the cõsent of most part of learned men
of the realme / thei gather a sorte of blinde prest=
es to gether in to the cõvocation house whos ly
vinges hãgeth / as thei call it of makig Christes
bodye / & of pretẽsed chastitie / beig for ỹ most p
te / vnlerned asses / & filthy whormongers / and
thes with a showte of yea yea yea / or nay nay
nay / must determine thes matters : as ỹ the
Act. xvj. maisters of ỹ pythonise / whiche had a spirit of
pytho and ther by brought to them great profet
Act. xix. and Demetrius the gold smith with the wholl
cõgregation of the artificers / who had riche li=
vings by idolatrie / shold hav bene appoited cler=
kes in the convocation house at philippos or at
Ephesus and with their yea yea or nay nay ha=
ve determined this question / whether Paull &
Silas had bene seditiouse heretikes : wold not /
trow youe / the more parte have cried w̃ alowd
voice yea yea yea? oh / auri sacra fames quid nõ
mortalia pectora cogis? Whether this stand
with reason that thos prestes whos living depẽ
deth only of superstition / idolatrie and fals re=
ligion / & ar for the most parte blind ignoraunt
asses / shold be õly judges in the waightye mat=
ters of our religion / i reporte me to the indiffe=
rent man. An other practise / whiche in veray

dede was / that moued me most to save my self from them by flieng out of the realme / thei have / not latly invented / but derived frome their forfathers ye jewish phariſes / & yet not put in ure of many years. And that is / ye thei will not leave a lyve one learned mā in the realme whiche is not of their owne secte / no nor yet or thei have done one noble mane that now liveth / although thei wil not pretēd religiō to be the cause / but invent some other waighty matter. I must nedes here geve the noble men warnig of that j herde / by cause j love them / and am sorye to here / straungers speak this dishonour of thē ye thei ar not hable to rule them selves and ther for must desier a pollshorne bushope to gover ne them & the wholl realme. At my last being at Lōdon waitinge at ye parlamēt house of my lordes of the counsall as j was cōmaunded / j mett w a familiar acquaintaunce of mine / although not of my opinion in religion / but one that for the matters of religion dothe favour the popish bushopes / and is both familiar with the best of them / and also taken to be a wise man and of a great forsyght as he is in dede. He asked me of my state / saing thus vnto me / did not jtell youe ye youre religiō wold not cōtinew. And so wold have perswaded me to have geven place / & re=

voked myn opiniō: wher in when he saw he pre
vailed not/he said frendly/he was sory for me/
& wisshed that he were of power to doo me plea
sure: to whome j said/it was sufficient to me ẏ
he wold cōtinew his familiar frendship w̄ me: &
ther vpō j charged him as j was often wont of
frendship to tell me what he thought of our bus
hoplike procedīgs. Wherto he answered/as in
maters of religiō veray well. But in other ma
ters nothīg so. For/saith he/j have entred talk
with som that be most nygh of their counsall/
and j perceav this by all their proceadings and
purposes/ẏ thei ar fullye bēt to set vp the pow
er of the clargie as hygh as ever thei were a bo=
ve the laytye/ & j have good reasones that mo=
veth me also to think this to be true. Whervn=
to j said/that can never be brought to pass. For
although the noble men doo favoure their reli=
gion/yet will thei never suffer them to clyme so
hygh again. Tush/saith he/thei shall first of al
help them to bring to pass at this parliament/
that thei wold/ & then thei will have their he=
des off one after an other. What/ said j they
will never so doo for the nobilitye favoureth
them. Yea saith he/ & thei favour som of them
again. But thei love none of them all so well
but thei love them selves better. Thei see ẏ the

wholl youth of the realme and especially of the noble and the worshipfull ar infected wt this he resie and new learning / and thei shall herafter vndoo againe all yt thei now doo / and then the latter end shal be worse then the beginnig / and therfore will thei chopp of the heads of the fathers and therby both their children ar disenhereted / and shall be hable to do no harm / & also thei may in their place make noble men of their owne kinred & frēdes. What / said j it were to moche cruelty / wherunto saith he / yea yea thei thik it is better an incōveniēce than a mischieff. God deliver the noble bloud of england out of the daunger of thes dissēbling wolves. But let the noble men cōsidre how many of their owne frendes and most dear derlings / wt whom they wer ioyned incōfederacye for the bushop of Rome / wretched winchester and develish drēmig Duresme have brought to confusion / and they shall have sufficiēt warnig how thei may trust thes bloudye butchers. If doctour ridley wer a lyve the bushop of Duresmes chaplein and one hand / he wold vouche it to his face / as he ded yt last time yt ever he spak to him / yt he careth not whos bloud he shed to bring his purpose about And what wold this vnsatiable bloudsokig hypocrite have cared to have wrought my destruc

tion / whom he toke to be an enemie to his de-
belish devises. He invented al ye waies he could
to bring me to revoke the truth: he caused two
noble men to charge me wt preachig / as he ter-
med it heresie / he him self accused me that i had
infected his wholl dioces with new lernig / but
when that wold not serve / by cause i had done
nothing / but ye was cõfirmed by the lawes of ye
realme / he was not ashamed to lay to my char-
ge that i was not an englishe mãn borne: that i
had exercised his office in his bushoprich / that i
had brought i a wyfe of mie own i to ye church
wher never woman came be for. And then the
.l. chaũcelour chargeth me wt cõtempt of ye que
nes highnes as though i shold have received
thre letters of cõmaũdmẽt to repair & make my-
ne appearaũce before the counsall and wold ap
pear for none of them. If bothe thes butchers
had bene so wel knowne to kig Henry the eight
for rank traitours to the crown of englond / as
thei were i dede / which now thei shew plainly
as i am well knowẽ to be a mear naturall ẽglish
mã / they shold never have brought that noble
realme now in daunger to be over runne & con
quered wt straungers: the which thing men ye
be half blinde may plainly see yi goo aboute. I
never medled wt his office / i was in daunger of

muche displeasure as the honorable coũsall did wel knowe/ by cause I wold not take vpõ me his office. And her in he vttereth his malitious hypocrisie/ & what an vnshamefast bawd he hath bene/ is/ and wilbe to ỹ monkes of Duresme when he saith ther came neber woman wt i that house be fore my wyf came ther. ffor he knoweth right well ỹ the church of Duresme was replenished wt maried prestes be for bush. Williã by the helpe of lanfrank archbushope of Cantourburye did optaine lycence from pope Hildebrãde to banishe the maried prestes & to brig mõks from warmouth & jarrow. And also it is not vnknowẽ to hime nor to his chancellour nor to neber one of his officers / ỹ every mõke of them all for the most parte hath a concubine in the towne / who hath come and doth come to their church & chãbre / & no fault foũde/ but ỹ honest men of the towne & also of ỹ countrie ar offẽded ther wt / but dare say nothig for fear of the great bawde ther patrone. Yea ỹ bushope & his mõks knew full well ỹ I did knowe to moche of theyr jugling and ther for it was time to rid me out of the waye.

But when Winchestre cam in also with his falls accusation / (for I neber receaved one letter nor token of cõmaundment / from here

highnes nor from her honorable counsall/but a letter the post delivered me by the way as j was coming to Lõdon)and laid it earnestly to my charge as though j had bene a stubbern rebell/j perceived thei wold serve me as thei had done others/meane to punishe me for religion & pretend treasõ: & suborname two or thre false witnesses as thei have pleintie in store to affirme that j had made some offence to the quenes highnes/ as their great grãdsiers plaide with Christ/ saing that he did forbid the people to pay tribute vnto Caesar. Wher for j thought it best to deliver my self out of their handes by forsaking my native country/ seing ther was nother equitie nor justice to be loked for although my doctrine was never so pure/ my behavoir never so vpright/ and j never so hable to answer with truth to ẏ was obiected. And therfor my frendes and kinsfolke have no cause to be sory for me. ffor although j have lost a great livīg/al my goodes/ have not on farthīg left me/ am bannished my native countrie/shal vse no more the familiar companie of my frendes/what have j lost? Nothing/ but shall be a great gainner: for yf to save thes thinges amã loose his soul/ what hath he wonne? And yf the departure from theis/have ever lasting lyf

to reward what dāmage is ther? our sauiour
Christ whos ꝓmise is moche more sure & preci
ouse then ẏ vncertaine & flatterīg glorie of the
worlde / hath made faithfull ꝓmise / ẏ who so e
ver forsaketh / house / brethrene / systers / father
mother / wyf / children / or lyvelod for his name Mat.
sak / the same shal receave an hūdred fould / and xix.
shall enheret ever lastīg lyf. As for living he ẏ Mat. vj
fedeth ẏ sparrowes will not see me vnprovided
for. Godlines is great riches / whē a mā is cōtēt
w ẏ he hath. When we have fode & raimēt let
vs be ther w cōtent. ffor this is a plaine case we j. Timot.
brought nothing in to the world / nor we cann vj.
carye nothīg away. we have here no dwelling Heb. xiij
place / but we seeke a citie to come / the hevenly
Jerusalem wher our sauiour Jesus Christ is /
ffor whos sake j counte all things but losse & do Phi. iij.
judge them but doung ẏ j may winne him. In
him only resteth the whole riches of gods trea-
sure / he is the only way to everlastīg lyf / wher
vnto who so will attaine must seke it in ẏ scrip
ture / in ẏ gospel of Christ / & not in the filthye
dānable traditiones / & develish doctrine of the
papistes. Wherfor deare brethren seing you ha
ve tasted of ẏ swete bread of lyf / gods most ho-
ly worde / take hede of the papistes sower leven
that worketh death. And bycause j wolde you

shold not be ignoraunt / how youe ought to be have your selves wher so moche jdolatrie is opēly cōmaūded / & howe to learne youre Christes crosse a new / j meane to beare Christs crosse laid on your baks / to folow him strōgly and not to fainte / j have translated for you two sermones of ẏ great learned & godly man. J. calvī made for ẏ purpose / & thes have j done travailing / havīg no place certaine wher j will remaī but j trust shortly to be wher j will stikke down the stake till god call me home againe. But for so mocheas ẏ bushop of Duresme did openlye to my face call ẏ doctrine which j had taught in his dioces as towchīg the popish mass / heresie / jshall by gods grace / good christian bretthrē / declare & ꝓve by ẏ testimonie of the scriptures & also of ẏ aunciēt fathers of christes church / ẏ ẏ popish mass is the greatest heresie / blasphemy / & jdolatrie / ẏ ever was ī ẏ church / which shal be the next thīg ẏ youe shall looke for from me by gods grace. In ẏ meane seasō / remēbre good brethrē / ẏ our vnthāk fulnes was the cause of this our plage. Let vs crye therfor vnto the lorde / powrīg forth before him faithfull teares / & he will delivere vs that we may trulye honoure him ī the gates of the daughter of Syon / ẏ is opēly ī ẏ mides of ẏ faithfull cōgregation. Amē.

A sermon / wher in all Christianes ar admonished to flye the outward Idolatrie / taken out of ẏ iij. verse of the xvj. Psalme:

I will not coīcate w̄ their bloudye sacrifices / nether will j take their names in my mouth.

The doctrine which we shal entreat in this place / is plaine ynough and easie / saving that the greatest parte of thos that profess them selves to be Christians / doo seek out and bringe / j can not tell what subtle ties to cloke their evel withall. But the summ of this wholl doctrine is / that after we knowe the livīg god to be our father / & Jesus Christe oure redemere / we ought to consecrate bothe bodie and soull vnto him / who of his infinite goodnes hath taken vs in to the nūbre of his sonnes: and toacknowlege withall kinde of benevolēce / honour / & obedience / ẏ same benefite which oure most dear Savioure did vouch salf to bestowe on vs after he had bought it with so great a price. And because we ar bound not onlye to renounce all infidelitie / but also to separate oure selves frō all superstitiōs / which

doo as well disagree with ꝑ true seruice of god as the honoure of his sonn / and which can by no means agree with the pure doctrine of the gospell and true confession of the faith / j said this doctrine of it selfe to be so easie / that ōlie the practise and exercise ther of ought to remai ne vnto vs / saving that manye men doo seek certaine deceitfull shyftes / thorow which they will not be overcome in that thinge / the which is moste chiefly cōdēned by gods owne mouth. This cause constraineth vs at this time to tary longer in the declaratione of this mater / that every man may know his owne dutie / and de= ceav not him selfe / thinkinge that he is escaped when he is covered / as the comon saing is / vn dre a wett sack. But for that ther be many of this opiniō / whos churches ar thorowly pour ged frō the filthines / and jdolatries of the pa pisme / that this argumēt or treatice is but sup fluouse / before we pass anyfurther / it is not vn= profitable to declare soche men moste fowly to be deceived. ffirst when it is declared / how great an offence it is / for vs to be polluted and defiled with the jdolatours / feining our selves to cleave and consent to their impieties / we ar admonished to mourn for our former sinnes / & to aske of god forgevnes of them / withall hum

blenes / and in this thig to acknowlege the sin
gular benefite whiche he gave vnto vs / draw
ing vs forth of that same filthe wherin we we=
re holden down and drowned. ffor we truly e
ar not hable to sett forth this so great a benefit
worthely jnough. And for that we know not
what shall happen vnto vs / and to what end
god doth reserv vs / it is very expedient to be
prepared and armed in time / that in to what
state so ever we shal comme / or with what so
ever temptations we may be oppugned / we ne
ver swerve from the pure word of god. ffirst it
may be that many of this our church and con=
gregation / shal travaill in to som papisticall cō
trie / who ought greatly now to be in a readi=
nes and armed to battell. Then albeit god doth
geve vs at this time libertie / to serve him pure
ly and godlily / yet we know not how lōg this
benefite shal cōtinew. Let vs therfor take this
time of our quietnes and tranquillitie / not as
though it shal alwaies last / but as it were a ti=
me of truce / wherin god doth geve vs leisure /
to strēghthē our selves / least when we shal be
called to vtter the confession of our faith / we
be found new and vnprepared / bycause we cō=
tēned the meditatiō of that mater in due time.
Nether truly ought we to forget in the meane

while our bethren / which ar kept vndre the ty
rãny of antichriſte / oppreſſed with moſt miſera
ble bondage / but to take care / remembraũce /
pitie ouer them / and to praie god to ſtrenghthẽ
them with that cõſtancye / which he requireth
in his worde. We muſt alſo admoniſh and ſoli
cite thẽ by all waies / not to reſt in places wher
mẽ ar faſt on ſlepe in their voluptuouſnes / but
to apply diligẽtly this thought / and will / that
thei confeſſ the glorie due vnto god. ffor we
ar not taught of god only for our ſelves / but
that euerie man after the meaſure of his faith /
ſhold brotherli cõmunicate w̃ his neghbours /
and diſtribute vnto thẽ that thing he hath lear=
ned & knowne in gods ſcholl. Now ſee we thẽ
that it is profitable / yea truly neceſſarie ſo wel
to our ſelves / as to our brethrẽ / that the remẽ=
braunce of this doctrine ſhold be renued veray
oft / eſpecially ſeing the text it ſelf whiche we
ſhal expoũd / doth lede vs to the ſame purpoſe.
Dauid doth opẽly proteſt / and as it were doth
make a ſolẽ vowe / that he will neuer be parta
ker in the ſacrifices of idolatours / and alſo ẏ
he will ſo deteſt / and grevouſly hate the idoles
that he will not at any time once name thẽ / as
though he ſhold defile his mouth in namig thẽ.
This is not the fact of ſome one mean mã / but

the example of Dauid the moſt excellent kinge and prophet / which ought to be vnto all gods childzen/ a certain comon rule to ryght & godly lyff. And to thentent we may the better perceaue this thing and moze vehemētly be moued with the true fear of god/the cauſe is to be noted which he addeth/wherin truly reſteth as it were a certain foundation of that ſame alienatiō and offence/ wher by he doth moſte greatly abhoꝛꝛe the cōmunion of jdolatours. The loꝛde/ſaith he/ is myne enheritaunce. But is not this thinge comō to all faithful and godly mē? Ther is no man truly which wold not gloꝛie in ſo excellent a thing. And this is ſure without all doubte/ that god being once geben vnto vs in the ꝑſone of his ſonne / doth daily entiſe vs to poſſeſſ hime. But ther be veray fewe which ar ſo affected in this paꝛt / as the greatnes and woꝛthines of this ſame mater ſhold ſeme to aſke and deſerue. Nether truly cā we by any meanes poſſeſſ god/ onles on this cōdition that we alſo be come his. Dauid therfoꝛ of good right/ and woꝛthely did ſet the foūdation of his godlynes/and religion in this ſentence/ & reaſon/ ſeing that god is his enheritaūce/ he wil refrai from all pollutions of jdoles / which do turne vs from God him ſelff.

This is the cause why the prophet Esay / whē he had vpbraided the Jewes that they had gevē thēselves to fals & straunge gods / whom they had made / added afterward / theis / saith he / ar thy portion / signifieng by thes wordes / that god doth deny to the worshippers of Jdoles all bond and felowship of covenant / and disenheriteth thē / and vtterly depriveth them / of that so īfinitly great benefite / whiche he wold have bestowed on them / gevīg him selff vnto them. Som man will except & say / that the prophet entreateth in that place only of thē which put their affiance in Jdoles / and deceaveth them selves thorow opinion and incredulitie. I graūt / but this also I answer / yt thei that do transfere gods honour vnto Jdoles / ar vtterly separated and cutt of from his folowship / thei also do err and decline som what from him / whiche do fei them selves to consent to superstitions thorow fear and weaknes of minde. ffor no man can in hart or any conformable fashion or in wil / & in purpose of minde / or feining / or by any true or feined waie approche to Jdoles / but he must so farr go bak from god. Wherfor let this sentence be thorowly persuaded / and remain depely printed in our hartes / that thei whiche seke god with a true and pure minde / to the end to

possess him for their enheritaũce / will have no communiõ & felowship w̃ jdoles / with whome god hath that divorce and debate / that he wold have all his to proclaim and make continuall & deadly warre vpõ them. And in this place David by name doth express / that he wil never be partakre of their oblations / nether have their names in his mouth and talking. He might have said on this wise / I will not deceave my self w̃ ye ũwise & folish devotiõs of ye vnbeleeuers j wil not put my trust in soche abvses / nor j will neuer forsake gods truth / to folow yes lies / but he speaketh not on this maner / but doth ra yer ꝓmise cõstãtly / ye he wil neuer be conuersaũt amõg yer ceremoies. Therfor he doth testifie ye so farr forth as cõcerneth ye service of god / he wil abide continually in al puritie and holines both of body and sowle. And first in this place we must considre / whether this be not jdolatrie to signifie & declare by owtward tokens / our agreament / with thos superstitions / wher with the service of god is corrupted & vtterly perverted. They ye swi (as ye cõmõ saig is) betwixt twoo waters / alleage this saig / seig ye god wold be honored ĩ spirit / jdoles cã by no waies be honoured õles amã put his trust in thẽ. But to this may be easely answered / ye god doth not so require ye

spirituall

service/ & adoration of the minde / ẏ he graun=
teth & remitteth ẏ other ꝑte of our nature vnto
jdoles/ as though ẏ ꝑte shold seme nothīg at al
to belong vnto him. For it is said in many pla=
ces / ẏ the knees must be bowed befor god/ & al=
so ẏ hādes lyfted vp to heven. What then? Su
rely the chefe honour that god requireth is spiri
tuall / but ẏ owtward signification wherby ẏ
faithfull do testifie ẏ it is god only whom they
serve & honour / must so immediatly folow / ẏ
thei must at one time be ioyned to gether. But
one place shall so suffice for all / to confute that
obiection whiche thei snatch of one word/ that
thei shalbe plainly rebuked and cōvicte. In the
third chapt. of Daniel it is written ẏ Sidrach
Misach and abdenago/ refused and denied vn=
dre any maner of colour/ to cōsent vnto the su=
perstition set vp and erected by Nabuchodono=
sor/declaring that thei wold in no wise honour
his gods. If theis goodly wittye sophisters had
bene ther at that time / thei wold have laught
to scorne the simplicitie of thes thre servaunts
of god. For j suppose they wold have tawnted
them with sochelike words/you folish mē/this
truly is not to honour them/seing youe put no
affiaunce in thes things. Ther is no jdolatrie
but wher ther is devotion/that is to say/a cer=

tain bēding and appli cation of the minde to ho nour and worshipe the idoles. But thes godly men did folow a better and wisar counsall/for this answer whiche thei made proceded not of their own wit/ but rather of ꝑ holy ghost/whi che moved them thus to speake / whom yf we will not resist/ we must accept this place & this example/as a certain rule and definition/ that idolatrie is an outward action against gods ho nour/yea although it procede not from the wil and purpose of the minde/but be onlye coloura ble & feined. Inwhiche mater thei make goodli cavillationes ꝑ ther is no idolatrie at all when as our affiaunce is not put in idoles. Yet shall thes men coutinually remain condemned by ꝑ sentence whiche thee mightiest judge hath pro= nounced. But thes men do contend only for ꝑ name/ōly going about somdeall to lessen their faulte/ which thei can by no means defend nor excuse. Yea thei will graunt that this thing is e vell done and not rightly/yet not with stadig thei wold have this fact to be judged as a certai ne veniall sinne. But although we graūt them as towching the name that thing they aske / yet thei shall not get so moche ther by that they may make their cause moche the better. Let us saye th⁹/ that soche maner of feined worship

ping of jdoles/is not called jdolatrie / yet neꝟ theless it shal be a traitourous entrepce against god/ a certain fact repugnaunt to the confessiō of faith / & a fowl filthy pollution most full of wicked sacrilege. Jpray you when the most sacred service and honour of god is so violated / that we falsly break ẏ promise we mad to him/ that thorow cowardise and faītnes of stomak we denie crokedly and falsly our Christian profession / that we be come inconstaunt and dowble / that we defile our selves fowly with thos things/ whiche god hath cursed with all kinde of malediction : is this so light a mater that after we have done it / we ought only to wipe our mouth/and confess that we have committed a certain small fault? Let vs therfor put away thes shiftes / specially seing thei serve for no nother thinge but to make vs bouldre /and to geve vs greater libertie to sinne / and doth nothing at al diminish our fault? Ther be also other more jmpudēt/whiche do not only/chaū ging the name / goo about to perswade ẏ it is not so great aud vnworthy a sinne ; but do plaī ly and precisely deny it to be sinne. Jt is sufficient/ saye they/ that god be honoured ꝟ hart & minde. Evē so truly if the hart it selff were not dowble. For when the minde is truly sounde &

pure the bodye shall never be drawen in to a contrary parte. I wold know of them what ẏ is that moveth & leadeth their feet to the temple. ffor when thei goo to here mass / their legges will never be stirred of their owne motiō / but must nedes be moved bi ẏ ī ward power of the mīde. Thē must thei nedes confess ẏ ther is in them selves a certain desier and motiō of mīde wher of thei be caried to worship the idoles / and chefely because they covet to apply thē selves after their wil and opinion / whiche ar enemies to the truth / yea and do so conforme them selves to please them / that they do moche more esteme their favour & their owne lyk then gods honour and glorye. Besids this / their impudency is so manifest and shamfull / that i am ashamed to dispute against it / as though it had som colour or lykneffe of reason / yet i must nedes do it / seing they do please thē selves so greatly / and arr / as it were men dronken in their own opiniones and pleasures / fallē fast on slepe. They think this is inough to worship god in sprit / whos then shall the body be? Truli. s. Paull moveth vs to honour god / both in body and spirit / for they be his own and belongeth to none other. God hath created the body / & shall it be leafull for vs / therwith to serve & ho

noure the devell as though he shold seem te be the author & maker therof. It were better they wold profess them selves openly to be maniches & denye that god made the wholl mā. If they had never so litle taste of the gospell thei wold not burst out in to so licētious impudēcye. But now it is plainej nough / that thei in no wi = se know / what is the power & greatnes of this benefite / to be redemed w̄ ỹ bloud of gods sōn. And to prove this true / how can we look for ỹ resurrectione of the flesh except we beleve that Christe Jesus is the redemer both of bodyes & souls. S. Paul also doth admonish vs / not to
j. Corin. vij. be ỹ servants of men / because we were bought & purcheled w̄ so great a p̄ce / which is ỹ bloud of gods sōn. Then he ỹ doth joyn & addict him self to the wicked service of jdoles / doth he not treade ūdre his fete the most sacred bloud of Je sus Christ / wherin doth cōsist the price of the e ternall & īmortall glorie / which we look for in our bodies. What reasō is it ỹ our bodies shold be defiled & pfaned befor jdoles / seīge ỹ crown of eternal lyf is pmised vnto thē in hevē. This wallowīg in satās stews & most filthye defilīg is it a meā & waie wher by we may come to the kīgdō of god. Moreover it was not said w̄ out a great cause / our bodies ar the tēples of the ho

ly ghoſt / therfor thei ẅ perceab not / that they ought to be kept in all holines / do plainly ſhew them ſelves to perceave & vndreſtād nothīg at all of the goſpell. Alſo thei declare ẏ they know no whit at al what is the powr of Jeſus Chriſt & of his grace. ffor when it is ſaid on this wiſe that we ar bone of his bones & fleſh of his fleſh we ought to vndreſtād that we be joyned with him both in bodie and ſoull. Therfor no mane can defile his own bodye ẅ any maner of ſuperſtition / but he doth ſeparat him ſelf / from ẏ cōiunction and vnion / wher by we ar made the mēbres of the ſōne of god. But now let thes wittye & ſubtile doctours anſwer me / whether thei have receaved baptiſme only in their ſouls / or whether god hath cōmaūded rather & inſtituted ẏ this ſigne ſhold be impreſſed in our fleſh. Shal the bodye then wherin ẏ mark of Jeſus Chriſt is printed / be polluted & defiled ẅ ſo contrarie / repugnaunt / and ſo wicked abominations? Alſo the lordes ſupper / is it receaved in the minde only / and not alſo in the hands and mouth? Hath god engraven in our bodies the armes & badges of his ſōne / that we afterward ſhold pollute our ſelves ẅ all vncleannes / ẅ moſt foul ſpotes & ſhame / & ſo vnſemly deform our ſelves / ẏ no kīde nor likenes of chriſtiā bewtie ſhold ap-

It is not leaful in coynig one pece of gold to pri
te two cōtrarie coynes/ nether to set two sealls
the one repūgnaūt to ye other/ vnto one writig:
& shal a mortal man take vpon hime to countre
feteand corrupt baptisme / and the moste ho=
ly supper of Jesus Christ / & also be bold to say
ye ther is no evel in so great and mischevous a
fact? Soche men truly ar worthye/ that their
servaūtes shold perswade and make them bele
ve/ thei have a great pleasur to do them service
when not wstandig / they geve them selves to
slepe / pleasurs and al jdlenes / & do not move
one finge to do any worke at all. Yf they say it
is not alike reason / by cause we have nede of
their labour that he vndre vs: j āswer although
god have nonede of vs / yet for that he wil vse
our labour/ service/ and obediēce/ to serve and
honour him/ truely it is to moche vnsemely/ &
for vs the greatest shameand infamye/ to do all
thing other wise then he will / and cleane to be
void of the studye and dutye whiche we owe vn
to him/ yea our shame is so moche the greater /
that the worm of the earth, and an vnliving cre
ature shall requiere more power over vs/ & ho=
nour then his creatour. But yet we must talk
with thes beastes more plainly. They say it is
leafull for them to fein and cloke what so ever

they will emong the papists / and to conforme them selves to that maner and fashion of religi on / whiche is thought most apt to norish super stition. Who is he then that geveth them bread to be fed with all ther? Who doth make the grownd fertile to bring forth fruit? If god do fe de & norishe them ī thos places wher thei dwell as he doth all other men in the other partes of the earth / why do thei not honour the gever of that benefite with that part of them selfe / whi che is so bountefully norished of him? Why do they rather obei and serve the devel with theyr bodies? Yf thes men were in any parte christi ans / i wold vse with thē more waighty and hy= gher reasons: and i wold aske of them / to what end we lyve in this world / and wher vnto our lyfe ought to be referred. But o miserable ca= se that they whiche with subtleties and shiftes will dally with god / ar so brutishe / that they must be handled / as men not only destitute of gods spirit / but in a maner void of naturall common sence. They think this is a sufficie= ent excuse / to saye / they do nothing in this kin= de / but for feare of perill and daungere / but yf this colour may take place / then must we say that Joseph should have done none evel / yf he had committed whordom with his maistres

when it was violently offered him / seing he
shold not have folowed his own will / but have
geven place to necessitie & violence whiche she
did vnto him. It shold have bene a foolish fact
of him / to entre soche perill and infamie / as af-
ter ward he suffred by the false accusation of ỹ
naughty woman / seing he might have escaped
thos evels yf he had accõplished hir will. But
we ought rather to folow ỹ exãple of Joseph /
and alowe the testimonie of the holy ghoste /
who doth commend his constancye. If ther be
no wickednes in taking vpon vs idolatrous re
ligion when we do it to avoid the raging cruel-
tie of the papistes / the servaunt shall not sinn /
who for his masters pleasure / shall playe the
bawde / kill / and playe the traitour / for fear to
displease him / vndre whos power he is. But i a
bide to longe in this mater / wher in (as i said
before) ther is no doubt or difficultie. It shall
not befarr frõ the purpose to cõsidre in to how
great confusion thei falle / whiche travail with
al their craftes to escape gods judgmẽt. Others
ther be ỹ have foũd an other shyft & stertig hol
le / thei graunt / ỹ the superstition of the gẽtles is
a wicked & detestable religiõ / but it is not all on
reason of thes & ỹ superstitiõs whiche arr in ỹ
papisme. As though all the false religiõ ỹ ever
was emõg ỹ heithẽ / was not a corruptig & de-

pravatiō of the true religion of god. From whē ce did ẏ heathen draw & tak to them selves ẏyr ceremonies but of the holy fathers? In which doīg this was their great fault/ ẏ thei depraved & vtterly ꝑverted thos thīgs whiche thei had re ceaved/ well & wisely īstituted of god. But yet al the abominatiōes ẏ ever wer in the world ha ve bene cloked w̄ a bewtiful title of god hī selfe & ẏ culture of his religiō. But thos coūtrefet re ligions/ had never ẏ cōmēdation/ power & au= thoritie/ ẏ god did at any time ap,ꝓve thos ser= vices & cōgregations/ or ẏ faithful mē did vse & frequēt them. Goo to let vs ꝓcede forther. Alth ough j shold graūt the jdolatrie of the papistes to be vnlike & differ from the suꝑstition of the old gētles/ yet cā thei not denye but god so ear= nestly dide forbid the religiō wickedly set vp ī be thel/ as al other suꝑstitiōs which were īstituted & celebrated īother places. Whē ẏ calves were erected ī Dā & Bethel this was īstituted & done ūdre a certaīe colour of his naē w̄ had brought his people out of egipt & iet ẏ same religiō w̄ was ẏr appoīted is manifestly agaīst the doctrine of ẏ law. God doth cōdēne al thos ẏ goeth thither to defile and pollute them selves. And truly ẏ supper of Jes⁹ Christ & the popish mass arr no less repugnaūt and cōtrarie the on to the other

then the sacrifices of Moses and Jeroboam.
ffrom whence then is this dispensation and li-
cence to goo and here mak vndre this colour þ
the supper of Jesus Christe is but transformed
yea rather in dede deformed? But j say and
affirme cõtrariwaise/that all they that do fear
god truly & honour him godlily / ought so mo-
che the more to hate & detest it / for that it doth
more openly violat and profane the holy insti-
tution of Jesus Christe/ then if it were not so
repugnaunt and cõtrarie vnto the same. Wher
fore let vs kepe this common rule generally / þ
all the ordinaunce and inventions of mẽ propo
ned and takẽ in hãd to corrupt the simple truth
of gods word / & to pervert that religiõ which
he requireth & alloweth / arr veray sacrileges
with whiche the Christian man/ may in no wi
se communicate / without that iniurie and con
tumelye / whiche treadeth vndre feet gods ho
nour most wickedly. J know wel jnough how
grevous and vntolerable this severe judgmẽt
semeth to them/ whiche wold after their own
lust and delicat minde/be more nicely and mek
ly spoken to and taught. Wherin what wold
they j shold doo? What moderatiõ and lenitie
shold j vse? Truly now j perceave how tendre
and deintie they arr / j covet so moche as may

be to ſpare them / but both j and they muſt be condemned ſo ſone as god hath ſpoken: therfo re yf we will tendre our owen ſalvation / let vs take it in good parte. They ſay they fīd no mā more ſevere and ſharp then j am/but j will de= clare vnto them/on the other parte/ that j han dle them more meekly & tendrely/ thē the truth of the cauſe/the worthines of gods name/ and their owen ſalvation did requier. Which thing being ſo in dede / truly they can not excuſe and deliver them ſelves from the neceſſitie of that dutie and teſtimonie/that the prophet Jeremie doth requier of the Jues captives in Babylon whom he not only forbiddeth to come near ỹ abominations of the Chaldeans / or colourā= bly and feinedly to geve any conſent to them/ but alſo doth geve a plain commaundement ỹ they ſhold declare the wicked religion of the Chaldeans to be vnto them a moſt filthye ſa= vour. You ſhall ſay to them (ſaith the prophet Jeremie) the gods which have not made hevē and earth ſhal periſh both out frō ỹ the earth/ and alſo from vndre hevē. Ther is alſo in this place an other circunſtaūce to be marked/ that when the prophet had written his boke in He= brue / yet he put in this ſentence expreſt in the cōmō vulgar ſpeache of ỹ Caldeās/as though

he wold by this meãs/constrain the jewes / to chaunge frõ their tũge / to the ende thei might more apertly profess ꝑ hatred and disagremẽt thei have wt ꝑ wicked jdolatours. Now let our nice ponglings complain of me as though my admõtismẽt excadeth all measure / & yet j have not at any time delivered ꝑ half part of ꝑ dutye which ꝑ prophet requiereth & asketh so earnestly. But what so ever be ꝑ maner / other of my saing & moderation / or els of mi silẽce & taci=turnitie/never ꝑ lesse we ar tied & boũde to that law which god doth geve vnto vs/And truly it is not wout a cause/ ꝑ god speakig to his faithfull/ saith to them / you ar my witnesses & my servaunt whõ j have chosen. Wherfore who so ever wil prove him selfe to be a membre of Jesus Christe/ought by al waies to declare/that ꝑ praise & honour of gods name doth so apertain to him/that thei which by their faining do hide & burie ꝑ testimonie of his truthe/do leave them selves inexcusable. What j praie you is to be thought of thẽ ꝑ do al ꝑ ir lyfe time sub mt ꝑ same? Of what sort ar ꝑi ꝑ do not õly hide ꝑ pfessiõ of ꝑ Christiã religiõ/ & sheweth no tokẽ ꝑ rof before mẽ/ but also cõmitteth many things/ & thosmost cõtrarie & vnsemely/ This ꝑfore resteth that gods childrẽ wt live wher ꝑs impurities & abomiatiõs remaĩ / doo mourne

aster ye example of ye godly mā Loth/ and also speak so frely against so many & so great abominable vices of mē / as god shal geve to them power & oportunitie. Let vs now com to shew certaine kīds of jdolatries/which ar of most estimatiō in yeis daies. Emōg which sort/ ye mass is chefe/wherof j have towcht somthīg before. For although it be so famouse & notable blasp. both ī absurdite & greatnes of mischef ye nothīg cā be imagined mor fowl & wicked / yet stil be yer patrōs foūd for ā evel cause/ which do trifil forth ī this pt. But wil yei nil yei / yei shal be cōpelled to cōfess this ye j saie / ye ye mass by it selfe is a denial of Je. Christs death/& a certaī sacrilege invēted & ordeined by satā to abolish ye sacrament of ye supp. Nether ar yei able to denie but ye yer invocatiō of saints/ & suffrages for ye dead/ar wicked abuses/wherby ye īnvocatiō of of gods nā/a thīg of al o yer most holi is ꝓfaned And yei who emōge ye papist. do defile ym selves wt yes aboīnatiōs do thīk thē selves giltie of no fawlte. What shold we do say yei? It is not leaful for vs to correct & amēd thos thīgs / wt we know evel & faultie/we ar ꝑvat mē & yei ye have ye power & publike autoritie do earnestly defēd yes thīgs. Therfore we must sufferthat violēt necessitie. Igraunt al this to be true. But j say this is not to the purpose. It belōgth not to

their office to correct and apoint a common ord=
re for the people / nether doth any mā requier
this at their hand / yet nevertheless they arr ad
monished to amend them selves / and to institu
te an honest and manerly behavour of privat
lyfe / which thing without al doubt pertaineth
to their duytye. Nether do we commaund thē
to clense the temples and the cōmon streates /
but that everie man kepe his owne bodye and
hart in puritie and holines / and labour by all
meanes that god may be honoured / served / &
obeied / in his own house. ffor thes arr farr vn
lyke and moche dissonaunt / to abolishe ỹ mass
in any region / and not to be presēt at it / when
as the vse therof and that religion can by no o=
ther means be letted. But they repete and ite=
rate their saing / that is / that they do not denie
the death and passion of Jesus Christe / seing /
they have no soche purpose / to worship it in
their minde. But i do aske of them / what is ỹ
a Christen man doth confess with his mouthe,
but that same ỹ he beleveth in his hart? This
is plain and manifest inough / that this thing
whiche they do / is most disagreinge with the
confession of faith. So that / as moche as in thē
lieth / they do not only hyde the true & prope
testimonye of faith but also do vtterly denye &

forsake it. I will yet talk with them somthing more familiarly and plainely. ffor the papistes do say the mass is a sacrifice wherin they will offer Jesus Christe to recõcile thẽ selves to god. But if this be so / it foloweth that Jesus Christe hath not optained ũto vs by his death righteousnes and eternall salvation. Let them seke al the compases and shyftes thei will / yet must they come herunto / that all whiche go to mass, vndre the name of devotion and religion / do profess that they consent ther with. Therfore as moche truly as in them lieth they shewe ye thei have not their redemption perfect inough by ye death of Jesus Christe. Ther be many that spe ake not so largely / nether suffer their talk to wandre thorowout all sortes of masses / that is to saye sacrileges. Thei choose owt one kinde of masses only & ye thei defẽde: it is called ye parish mass / or ye high mass / for in this yi thinke ther is more liknes & agreing wt ye supp of Jesus Christe. And truly it might be said not vnaptly / ye al masses which arr said both of ye prestes of the lowest degree / & also of ye canõs / or of thos prestes ye have certaĩ chappels / & al other which ar foũded by any mãnes will or ye ar so saleable ye thei be sett forth daily to sale / ye al thes i say ar not vnlike to harlots which in ye stewes setting

them selves to sale wout all shame & honestie/ do make ther bodies cōmō to al mē/ but ẏ high mass to be verey like ẏ same harlot wch doth craftely abuse the honest name of an huswād / to hide her unshāfastnes / & to retain and defēd the estimatiō of an honest & chaste wife. Although this similitude doth not agree on everie parte/ because ẏ an harlot joyned in matrimonie to an husband will have som shāfastnes and modestie / ẏ she wil not set forth and make herselfe cōmon to all ẏ cometh: but the parish or high mass is an whorish idolatrie of al other most cōmon / readie & set forth to al mennes desiers & wicked lustes: although thes filthie bawdes / doo colour and smoth here wth this colour and soche bewty / ẏ thei retaine stil som relikes of Jesus Christes supper. It is wth thes as wth the theefe who braggeth and bosteth him selfe then more highly & gloriouslie/when he hath wōne & is clothed wth the spoiles of him/whō he hath slaine and whos horse he rideth on. We/ saie they / seke the supper of Jesus Christe / and when wecan not being oppressed undre that tyrannie / wher in we dwell / have the same pure / we must be content with that whiche is left to us/loking for the helping hand of God. Forsoth a goodly and pretie excuse. By cause

they have no right and perfect vse / of the
supper / as though they had gotten a proviso /
they witnesse and openly professe that they have
not Jesus Christe the eternall and only preste
and therfore everie weke do seke a new sacrifi
ce / to put away their sinnes. ffor all this is in
the high masse as well as in that ẅ is said in the
name of Nicholas or for the dead. In ẅ thing
thei fein them selves to worshipe an jdole / and
yet do boste ẏ thei seke Jesus Christe: & be cau
se thei wold not seme to fight agaīst god wout
swerd or buckler / thei bring and obiect the au=
toritie of this or ẏ mān / as though the absolu
tion of any one manne may exempt and deliẽ
them ẏ thei be not cōdemned of god. I wil not
saie ẏ thei lye egregiously / whē thei alege soch
men as thei do for the defence of their cause.
But in case it wer' so that a devout and godly
man / wer somtime of this minde / that he
thought it was nothing evell to come to the
hygh masse / yet afterward when he knoweth
the truth / yf he doth disalowe and condemne
his former judgement / his latter is so moche
the more to be beleved / for that God hath
brought him / or rather compelled him to disa=
lowe the same / & by cause he ꝓceveth & plainly
knoweth / that he is overcome in that thing

whiche he before did greatly embrace and al=
lowe. But what nede we herin to stirre the
truth / as yf we shold bloundre and trouble a
water that is pure and clear. Do thei think ỹ
with the jugdmēt and saing of a mortall man
thei may stop god & hedge him in? We know
that ther is nothīg besides the truth ỹ in judg
ment ought to prevaill with out the respect of
any person. This mater is soche / ỹ the parish
or hygh mass is īstituted to sacrifice Jesꝰ Chris
te / and to reconcile the favour of god both for
quick and dead / and also ỹ a pece of bread shold
be ther worshipped as though it were ỹ sonne
of god. I do not examine thorowly all ỹ abo=
minatiōs and wickednes / that arr in that mass
for thei be almoste innumerable. But j do re=
herse only the worse and groser. Now let them
ỹ do but feine a consēt w̄ soche wickednes and
corruptions / washe their hāds so clean as they
will / yet shall thei never be more just and inno
cent then Pilate. But this is a merbaill ỹ thes
good and religiouse parishioners at easter time
do seke som hy chappel / or som mockchristian
monk / whiche may prepare & deliver vnto thē
ỹ apish and coūtrefet supper. Yf ỹ hygh mass is
most nearest ỹ supper of Jesus Christe / as thei
say it is / why do ỹi not observe and kepe it?

But now after that thei have bene at the high masse every sõday thorow the yeare/because thei wold seme to cõicat in the sacramẽt of the supp a right/thei sodenly shake of & forsake the hygh masse. But we shold not merbaill at soch incõstã ỹ eye/for this is a sure & due punishmẽt/for thẽ whiche have laid no foundationat any time of truth in ther minds/ ỹ they shold alwaies wa= ber & be cõtrarie to them selves/in all thigs ỹy do & take in hand. As towching ỹ same hypocri ticall supper/ j know that thei be of this mĩde/ that thei suppose it to be the greatest iniurye to them selves ỹ may be whẽ it is rebuked & imp bed. But what cã we do in that mater seig it is nothĩg agreable to Christes rule? Nether do j fide fault w̃ this ỹ thei do it secretly/for j know that the supper was neber better celebrated/ nor more deboutly/ then when the disciples went in to some secret place/ to flye the tyran= nye of the enimies. But her ar two faults truly not to be suffered. One that thei whiche do make soche a supper and like apes do fallly and corruptly countrefet the true supper of Christe/ do feine that thei kepe and worshipe their masse. The other is that the minis= ter/ whiche for the most part is som religious mã the rather to dissemble the mater/ doth not

that office as a christian / but as a prest of ye pos
pish ꝓfession. & in this thei suppose thei have an
honest ād sure defēce if the mass saier have not
this purpose to shew the bread & wine to them
to be worshipped / if he leave out the canō wher
in ar cōteined many great impieties / & if he de
liver ye sacramēt to all ye be present vndre both
kids. But when thei shal come before ye highest
judge thē shall thei fele ye fruit ye thei sought by
soch glosīg & lies / yea truly thei ought now al=
ready to perceav it. For j do judge thos same
goads & prickes wher wt their cōsciēces ar prikt
& woūded to be agrevous fealīg of ye same judg
mēt. And truly this cause must be decided & plai
ly debated in ye same place and courte / wher ye
truth hath her grave and true witnesses. For to
be short / thei them selves do know them selves
giltye of ye mater wt thei have purposed to decla
re both to gods enemies / & also to ye cōmon peo=
ple. But god must neds denye him selff / yf he
allowe the ordre and doing of that profession.
If all the men in the world with on minde and
purpose wold conspire to pronounce thes men
ryghteous / yet none be he never so ready and
mightye can excuse and deliver them from this
but thei shalbe thought to halte on both sids.
And god doth declare by his prophet / that no so

the haltig of any mā shalbe euer allowed before him. As towchig the man whom thei choose to be the minister of their supper it is a folish thig to abuse his persō/as though thei could seme to make him an apte man to that office and fūcti= on. Yea but the vertue of that same sacrament say thei/ resteth not in the worthines of the mi nistres. That j graunt and adde this to also yt a ny devel shold ministre ẏ supper/it shold be ne ver the worse. On the cōtrarie part if an angel singe mass yet then shold it be no whit the bet= ter. But we ar now in an other question / that is/ whether ordres geven by the pope to a mōk do make him apt to the office and function of a pastour. Jf thei say contrarie that thei percea= ve / that thing doth make nothing to the purpo se / and that thei do not choose him in that sort the thing it self sheweth contrarie. But let it be that thei as towching the ministre have no soche respect. Yet must j abide in that outward profession whiche thei take vpon thē and worship / yea j must press it earnestly / as a profession most contrarie and vnworthie a christen man. ffor this is plain and manifest that thei do and will defend and cover them sel= ves / vndre the person of a preste made for the nonce to colour and dissemble.

But if thei wold rightly and law fully celebrat the ſupper / it wer their dutie ſo to ſeparat thē ſelves from the ordre & profeſſion of idolatours that thei ſhold appear in that to have nothig co mon wt them. But now thei be ſo farr frō this ſeparatiō / yt thei aſcribe them ſelves in to their felowſhip and communion / & do everie one of them feinedly profeſſ them ſelves to be mēbres of that bodie. After this thei will compare vs to the olde heretikes / that did refuſe the vſe of the ſacraments for the vices of the miniſtres / as though we do here reſpect the propre ſines of everie man and not rather the comon ſtate and condition. I do paſſ over this mater ſhortly / by cauſe that whiche is ſpoken is ſufficiēt inough to convince ſo foule and ſhamfull impudencye. But if thes mē be ſo foliſh and dull witted that thei yceave not this filthines / the word of god muſt ſuffice vs / as whē the lord ſaith by the pro phet Jeremie / Iſrael if thow doſte turne / turne vnto me. In whiche words is moſt plainly expreſſed / wt what ſimplicitie and integritie of mide we ought to deal and walk before god / wt out any thought & wil to returne to thos thigs / whiche we know ar not thankfull nor allowed of him. Whiche is a cauſe why. ſ. Paule alſo doth teſtifie yt he was ſent to turne the vnfaith

ful from their vanities/vnto the liuing god/as though he wold say/ it is to no purpose to chan ge som one olde & accustomed evel w other hy= pocrises and feinings/but vtterly to a bolish al superstitions/ that the true religion may be set in her own puritie and holines. ffor with out this faith and integritie / men never come the right way vnto god/but do alwaies waver and ar vncertaī to what parte thei may turne them selves. Ther be others that ar come thus farr ỹ they disalowe & refuse the mass/but they wold have som patches kept stil whiche thei cal gods service/least as som men say/theyshold seme to be destitute of all religion. And it mai be that so me of thes be moved with a godly minde zzeall at the least j will so thīk/ but what so ever their zeall and purpose be/ yet may we not say/ that they kepe the true rule or any good measure . Many say we may come to their baptismes/ be cause ther is no manifest jdolatrie in them. As who wold say/ that this sacrament were not al so corrupted/and vtterly deformed with al kin de of corruption/ in so moche as Jesus Christe may seme to be yet stil ī Pilates house to suffre all opprobries & shames. To cōclude/wher as thei sai ỹ this is the cause/ why thei wold retai ne some ceremonies / least thei shold appear to

be void of al religiō/ if one shold examine their cōsciēces/ the same truly wil answer/ ẏ thei do it to satisfice the papists/ and thei change their coūtenance to fly ꝑsequution. Other some do watch a time least thei com in the mass whille/ and yet thei come to the temple/ that mē shold suppose thei here mass. Other some come but at evensong time/ of whom j wold know/ whether thei think this to be nothing/ that at that same time the jdoles be honoured/ that ẏ pictures and images be sensed wͭ fumigations/ that a solem praier be made in the intercession of some saint/ and grownded on his merits/ that Salue regina be songe with a lowd voice/ and that one verie side a mater is herd so filled and replenished with develish and cursed blasphemi that the mīde shal not onlye abhorre the offenc of the ears and eyes ther present/ but most vehemently the thought and recordation ther of. J do pass over that the singing it self in an vnknown tonge is manifest profanation of gods praises & of holi scripture/ ass s. Paul doth admonish in the fourten to the Corinthes. But let this last fault be forgevē thē. If thei come to evēsong to geve some signe & testimonie of their Christianitie/ thei wil do this chefely on ẏ solē feastes. But thē ther shal be solem ensensig the cheffest jdoles/ & great plentie of swete fumiga

tions powred out/the wch is a kinde of sacrifice as the scripture teacheth. It was also a maner vsed amonge the Gētles/& wherby thei cōpelled the weak mē to denie god. And for this cause the greatest parte of martyrs did suffre death constantly/for that thei wold not make perfumes and burne incense to idoles. When thes men be come thus far/ yt thei receave in ther noses the sauour of the sensours thei also pollute them selues with that pollutiō wch is moste greatest and execrable ther. And yet thei thinke we ought/to hide and cover this so great wickednes and mischef. But i beseche thē in the honourable & holy name of god/ that thei wil diligētly marke this saiy of the Psalme/ yt idoles ar so to be detested of the faithful & godly man/ that thei shold not be in his mouth or tonge/ least yr talke had of thē shold seme to cōtaminat & defile him. This one word ought to fraie & wd draw vs from all congregation and felowship of idolatours/ by cause that we liuīg in that cōgregatiō may easely be wrapped in and defiled. But to speak plainly & frely what i thīk of al ys/ wch seke ameā way betwixt god & yr devel: yi haue double & variable mīds/& i cā not fide out a more apt & fete cōparisō to set ym out & paint ym in yr liuely colours/ thē y same whiche may be

brought of Esau that same filthie & double mā.
ffor whē he saw his brother Jacob sent by his
father Jsaac in to Mesopotamia to seke a wyf/
because the womē of the land of Canaā did so
moche mislike the father and his wyf Rebecca
ỹ thei thought their lyfe bitter & irksom to lyve
amōg thē & rather wisheth death / he marieth
anew wife/somwhat to satisfie his parēts/but
he doth not put awaie the olde . So ỹ he doth
kepe stil ỹ evel wherof Jsaac did so grevously
complain/ but somdeal to amēd the mater / he
marieth anew wife. Evē so thei that ar so wrap
ped vp in the world/ ỹ thei cā in no wise folow
god do mēgle and tosse to gether many & divers
kīds of religions and superstitions/ ỹ thei may
applie and cōforme thē selves by some way to
the wil of god/ and thei alwaies kepe stil some
corruptiō/so ỹ what soev thei do / cā not apear
to be pure and syncere. J know also right wel ỹ
ther be in thos places many miserable souls/ w
lyve ther in great difficulties and cares/ w tru
ely coveteth to walk rightly wout hypocrisie /
& yet can not lowse them selves / out of many
doubtes & scruples/ w is no merveill in so great
and horrible confusion as we see at this time in
the papisme. Yea j do greatly pitie their misera
ble state/which seke meanes wherby thei may

serve god devoutly and live amõg the enemies of faith if it may be possible by any waies. But what wil we? I can do nothig els to thone or to thother/but declare their errour and sinne/ ẏ thei thẽ selves may adde the remedie. If thei come herafter to aske of me this or that more diligẽtly and particularly/ I wil send soche curi ouse inquisitours to the cõmon rule which ha= ve of god. I speak this for ẏ ther be some of this sort of men so importune / ẏ yf a mã shold answer al their difficulties & doubtes/ he shold seme neber to make an end of any thing. And my think soche men may wel be cõpared to thẽ who after thei be taught in a sermõ to use sobre apparell and deckig of the bodye wout al disso lute and sumptuouse trimming/ thei wold ha= ve the preacher to make their hoose and sewe their shoes. Wel what must we do thẽ? In this mater ther is a certain thig set before vs wher vnto we ought to direct and conferr our wholl minde/studie and thought. That is ẏ the zeal of gods house may eat vp our hart and so move vs/ that we bear and take vpon our selves / all dishonours/cõtumelies/and opprobries/ẅ ar done most vnworthily agaist gods holy name. When soche desier of gods honour / and fervẽt love shalbe kindled in our hartes/not like drye

stubble sone set on fier & easely extinguished / but like a fier ẏ burneth cōtinually / a mā shal be so far frō suffering or approvīg ẏs aboīatiōs wherw̄ the name of god most shāfully & vnwor theli is polluted / ẏ whē he shal beholde ẏm / he shalbe hable in no wise to suffer dissimulation / silence / & taciturnitie. And it is diligently to be marked / ẏ he saith / The zeal of gods house / ẏ we shold know ẏ to be referred / vnto the out= ward ordre w̄ is instituted in ẏ churche / ẏ we shold exercise our selves in cōfessiō of our faith. I do not wey ẏ mockers w̄ say / ẏ i my self lyv= vīg here w̄out any daūger / yea ratherin great quietnes / do talk goodlely of thes maters. I ā not he w̄whom thes men have any thīg to do / ffor this is wel knowen i have here no land of myn owne. So may we thīk & say of al thes philsoophers w̄ gebe ẏir judgmēt w̄out know lege of ẏ cause. ffor seing ẏi wil not here god / who doth now truly speak so jently to thē / to teache ẏm: i do declare ẏ daye & judgmēt / at what time being called before ẏ judgmēt seat of god / ẏi shal hear ẏ sentēc / agaīst the whiche ẏr shal be no answer / nor defence. ffor seing ẏi wil not heare him / as the best and most meke maister / thei shal then know at the last / & fele him as their most severe & just judge. At which

time the stowtest & ẏ craftiest of thē shal percea
ve & know/ ẏ thei were deceaved in their opini
ōs. Let thē be so wel ezercised and prepared as
thei wil/to obscure or subvert justice and equi=
tie/ yet their lawlike and judicial ornaments/
and the badges of the great dignitie & power/
wherwith thei now prowdly wax insolēt/ shal
not then geve them the victorie. I speak
this by cause counseilours / judges / proc=
tours / advocats / and soche other bearing the
swinge in courtes and judgements/ar not on=
ly bold to strive with God/ and so to contend/
that thei wold seme / to have goten a certaine
right to scorne and mock his maiestie / but also
reiecting all holy scripture / do spue out their
blasphemies / as the greatest sentences of the
lawe/and most hygh decrees. Thes men whō
the world doth honour as certain idoles/so so
ne as thei have spokē one word / can not suffre
reason & truth to have any place to rest in.
But yet by the way i admonish and warn thē
before hand/that it shal be better for them / to
have some remembraūce of that same horrible
vēgeāce/ ẇ is ordeined for thē ẏ chaūge justice
ẇ iniquitie/& truth ẇ lyēge. Neẏr ẏ doctours
& chābremastres/ ẏ delitiouse bāckettours & ve
rai voluptuose mē/take ani higher degre here/

then that thei may chatter in their feastes and
banquets & bable forth their words agaīst the
hevēly maister/ to whom truly al men ought to
geve most diligēt eare. Nether can their goodly
& famouse titles pluk any man from this judg=
mēt/in whiche the lordly & reverent abbotes/
þours/deans/ archdecons/ as chefe masters of
the game shalbe cōpelled to lead the dawnce in
ẏ cōdemnation whiche god shal make most gre
vouse. Now although the courtears ar wōt to
gratifie men w̄ the sprīkling of their holy water
let them not thīk ẏ thei cā w̄ ẏ kinde of doīg sa
tisfie god. To cōclude/all jesters & praters let
them holde their tong & boste not out their me=
rie wittie saīgs/onles thei will fele his mightie
hād/at whos word thei ought to trēble. Wher
in their errovr is to moche folish ẏ beleveth by
cause thei take me for their adversarie ther for
thei shall not have god to be their judge. Let
them scrape my name out of theyr books and
vtterly bloth it forth/ speciallie in this kinde of
cause and question/ wher in my purpose is on=
ly that god be herd & obeied / not that ȷ shold
rule mens consciences after my lust / and char=
ge them with any necesitie or lawe. As for
all others whiche do not so proudli dispīse gods
word/and yet ar so delicate and weak that they

can in no wise be moved/ j do most hertily be se
che them / that thei will take more thought
and regarde to their own dutye / salvation /
and gods honour / and do no more flatter thē
selves/as thei have don hether to. Let them
ther fore open their eyes/and rear vp them sel=
ves that thei may beholde the miserye wherin
thei arr. J know well jnough the evels/diffi
culties / and stoppes wherin thei be wrapt e=
mong the papistes/ j do not speak vnto them /
as though it were an easie mater in the mides
of the jdolatries to take vpō thē & defēd the pu
re & syncere religion of god / but yf thei lack
strengh/ j advertise thē to flye vnto god the au
toure of al power / ẏ thei may be made strōg
by hī & learn to prefar his glory before al thīgs
of this world. For j do earnestly desier that al
faithful men w̄ ar miserably afflicted in the pa
pisme / shold vndrestand & know this / how ẏ
the prophet Jeremie remainīg at Jerusalē in
Jewri did sēd this advertisment & exhortation
vnto the people w̄ were holden captive and op
pressed in Babilon. Yf the tirānye of the pope
and of al his ministres be to thē sharp and cru
ell / thei must considre/that the Jewes also of
that time suffred heavie and bittre bondage/ &
yet thei ar cōmaūded in the vulgare speache of

ye coũtrie to execrate ye idolatrie of ye Chaldeãs It is not reason ye ye tyrãnie of men shold break or any deal diminish from vs ye due honour we ow vnto god. Her is no exception or prætẽce of ꝓvelege / w̃ hygh or lowe riche or poor may or ought to vsurp vnto thẽ selves. Let al men ther for bow down yr neck / & w̃ most humilitie sub mit them selves to god. Let ye poor man have ye true fear of god / let him not say vnconstaũtly i know not what to do / least god answer him / ne ther know i what to do w̃ ye. The riche & wealthy men let them not lik dronkẽ sloggards slepe in ther wealth / & cõsume in their ꝓsperitie / and aboundaũce of all thigs / as it were in a certain draff tubbe / but rather after ye exãple of. s. Paule / let them learn to estem all y / as dirtte & damage / w̃ doth w̃ draw vs from godly & christiã lyfe / or may seme any thig to hinder vs. We also w̃ lyve here in rest & quiet enioyeng ye vse of ye greatest & siguler benefits of god / let vs not forget ye i towched in ye beginig / ye we applye ys thigs to our learnig / ye what so ever herafter befawl vs / or in to what so ẽv coũtrie we shal beled / iet we may alwaies cõstantly abide in ye pure cõfession of our faith / detestig all idolatrous religion / superstitiõs / and abuses / w̃ ar against gods truth / do obscure his honour / and vtterly subvert his religion.

An homily conteining

An exhortation to suffer persequutiõ/ ỹ we maye ther in folow Jesus Christ & his gospel/ takẽ of this saig/ in ỹ xiij. Cap. to the Hebreues.

Let vs go forth to him without the gates/bearing his opprobrie.

ALL the exhortatiõs whiche cã be made to instruct vs to suffer patiẽtly & constaũtly for Christe Jesu name & his gospel/shall not moche move vs/õles we know & be pfectly pswaded of ỹ right/truthe/& worthines of ỹ cause wherfore we cõtend. ffor when we be in that jeoperdie and daunger/that we must loose our lyfe/we ought to be most certain of that thing/ wherfor we entre to so great perill.

But that constauncye and firmnes of minde can not be had/onles it be depely founded in a certaintie and sure perswasion of faith.

Ther be many/ whiche will vnadvisedly & rashly ventre to dye for certain folysh opinions invented of their own brain. But soche forwardnes of minde ought rather to be thought a furiousnes then a christian zeall and love.

ffor assuredly ther is no firmnes other of min
de / or wit / or of common sence / in thes men
which do cast them selves in to peril w soche
hargie rashnes. How so ever it be / god wil not
acknowlege and take vs for his martyrs and
witnesses / without a good cause. ffor death is
cōmon for all men / and also the condemnation
of thebes and of gods children / the sufferaunce
of shame and punishment semeth to be all one /
but god maketh a difference betwixt them / by
cause he can not denie & forsake his own truth.
This also is required ỹ we have a sure witnesse
void of al errour of that doctrine / whiche we
will defēd. Wherfor as i said / ther is no exhor
tation so weightie / that can move and persua
debs to suffre for the gospel / but yf a true cer
taintie of faith be imprinted in our hartes.
ffor to put our lyfe in daunger / without any
consideration vnadvisedly / and chaunceably /
is most against nature. And so to do / shold be
thought rather rashnes / then Christian bolde=
nes. Moreover god alloweth nothing that we
do onles we be plainly persuaded that it is for
his name sake / & for his cause that the world
is so against vs / and doth hate vs.
But when i speak of soche certaintie and per=
swasion of minde / i do not only vndrestād this

ỹ we shold know to discern and judge betwixt the true religiō / and the folish opinions / and constitutions of men / but also that we be thorowly persuaded of everlastig lyf & the crown promised vnto vs in heven after our conflict in this world. Let vs now mark wel ỹ thes two reasons do partaine to oure dutye / and must be joyned to gether / ỹ the one may in no wise be separated and disioyned from the other. It is mete therfor to take our beginning of this / that we vnderstand & know / what is our Christian religion / what faith it is that we ought to holde and folow / what rule of lyf god hath geven vs. Nether must we only have our mīds instruct with this godly doctrin / but also have our mindes so armed and prepared / that we may freli and boldly damne all errours / lies / & superstitions / which satan hath brought in to the world / to corrupt the pure simplicitie of gods doctrine. Therfor it is no merbaill / that ther is so small a numbre of men / that have a ready minde and desier to suffre for the gospel / and that the greatest part of them / that profess them selves Christians / knoweth not the power of the Christian religion / and ther own profession. Al men in a maner ar negligēt / and have no desier or beray small / to here and read /

who thinketh it sufficient/ yf thei have gottē so me smal tast of the Christiā faith. And this is ẏ cause why ther is sene in thes no surety and cō stancie of minde/ and ẏ so sone as thei come in to any conflict / thei ar so abashed / as though thei shold bye and bye vtterly perish. For w̄ cō sideration our desier ought to be greater to pur sue and serche out most diligently gods truth/ that therwith our hartes may be perswaded w̄ out any doubt. Nether is this al to have soche knowledge and vndrestanding. For we see ma ny so well travailed in gods doctrine that thei seme as though thei were stained and died ẏr w̄ / in whom never the less ther is no desier ⁊ love of god/ no more truly then if thei had kno wen nothing at any time of the godly doctrin/ but by a certain vnsure/ light/ and wavering opinion. But what other cause is ther of this so great vncertaintie and levitie / but that thei did nev̄ ꝑceave in ther minde the maiestie of ẏ holy scripture. And truly if we wold rightly waye/ that it is god that speaketh to vs theirin we wold here him with more diligence/ atten tion and reverēce. If we wold think in readīg the scripture / that we ar in the schole and disci pline of angels / we shold have an other ma ner of desier to exercise our selves in that doctri

ne/which is setforth to vs/to confort/strengthē/and instruct our mīds. Now we see what is the waye to prepare our selves to patience & sufferaunce for the gospel/that is so to goo forward in the doctrine ther of/that being throwly perswaded of the true religion & that doctrine which we ought to holde and defend/we may nothing esteme/and despise all the fravds and illusions of ỹ devel/ and al the invētions of men/as things not only of no value/but also execrable/by cause thei vttrely corrupt the Christian synceritie. And herin we differ as true martyres of Jesus Christ/from the furiovse and stifnecked men/which suffre for their own folish opinions. Secōdly we ought to be so minded/that being assured of the right and goodnes of the cause/ we shold be enflamed w̄ this due desier to folow god whither so ever he shal call vs/ to embrace his word w̄ soche reverence as it is worthie/ and being called bak frō the deceitfull fashion of this world/as men ravished/ w̄ their whol mīde & endevoir shold be caried to an hevēly lyfe. But o most miserable case/ ỹ whē the light of god doth shine vnto vs in thes daies so bright as it did new shine in ỹ remēbraūce of mē/yet so litle zeal/favo² & love shold be foūd. Wherī our miserie is so moche

the greater / that in so great filthines and vn-
thankfulnes we ar not overwhelmed with blu
shing shame. ffor we must shortly come before
ỹ judge / before whom our vice and evel w̄ we
by al means go about to hide / shall be brought
forth / with that rebuke and chek / wherby the
just cause of our destruction shal apear. ffor yf
we be so endebted and bound to god / that for
the knowlege he hath geven vs / we ought to
geve to him honourable and thankfull testimo
nie / why is our stomak so abashed & fearful to
entre in to the batell? Especially seing god in
this our age / hath so opened him selfe / that it
may be rightly said and truly / that he hath ope
ned and plainly set forth / the greatest treasurs
of his secrets. May not this be said / that we
so think of god / as though we semed to stād no
nede of him at all? ffor yf we had any consi
deration of his maiestie / we durst never be so
bold to turn the doctrine / whiche proceadeth
out of his mouth in to philosophye and vai spe
culation. In fine we can have no excuse / but
this must be vnto vs the greatest shame / yea an
horrible condemnation / that in so great know
lege / obtained by the singulare goodnes of god
we have so litle love & mind to defend & kepe
the same. ffor first / yf we will call to our remā

braunce the martyrs of olde time / and cõpare their wondreful constancie with this our tẽdre slouthfulnes / we shal finde passing great cause to detest our own filthines. ffor thei were not for the most part so trabailed and excercised in the scripturs / that thei could learnedly dispute of all maters. But first of al / thei knew & held fast this / that ther is one god / whõ thei ought to serve and honoure: then / that thei were redemed with the bloud of Jesus Christe / that in him only and in his grace thei shold put their affiaunce / and trust of salvation. Moreover they did judge all other inventions and ordinaũces of mẽ / to worship god / so unworthy filthines / that thei could easely condemne al idolatries & superstitions: to conclude in few words this was their divinitie / ther is one only god the maker of the whol world / which hath declared unto us his wil by Moses and the prophets / & then by Jesus Christe and his apostles. We ha be one redemer / with whos bloud we were bought / & by whos grace we hope to be saved. Al the idoles of the world / ar to be detested and accursed. Thei came stoutly and boldly to the fier / or other kinde of death / and punishment / instructed with no other doctrin and more hidden knowlege. And the numbre of them was

not small/as of two or thre/but so great that ꝑ multitude of thē / whiche were cruelly vexed and tormented of the tyrants semed innumerable and infinite. But we ar so taught and instructed / that we passe all our auncetours in knowlege and vndrestandig of holy scripture. We think in our selves/and it is true/as touching the vndrestanding of the scripture / god hath ēdued vs with so moche knowlege / as he hath gebē to any age at any time. And yet ther is in vs scantly the least droppe of fervent love towards god. Ther is no reason why we shold norish this nice cowardnes of mīde /onles we wold willigly and wittingly provoke ꝑ wrath and vengeaunc of god/against our selves.
What must we then do? Truli we must tak to vs astowt/bold/& cōstāt mīd. We must chefely considre how precious and honourable the cō fessiō & testificatiō of our faith is before god. ffor we do litle know / how God doth esteme this confession/when our lyfe whiche is of no value/is more set by and dear vnto vs.
Wherin our wondrefull and beastly folishnes is shewed: for we can not in this sort spare our lyfe/but we must nedes confess that we sett more therby / then by gods honour and our own salvation. A certain hethen man could ble

this saing/that it is a miserable thing / to for-
sake and betray the causes why we lyve for the
conservation of lyfe. Yet he and his lyk did ne
ver know truly/to what end men wer set in ỹ
world / and wher for thei lived therin. Thei
might well say/ that vertue is to be estemed &
folowed / and that we ought to lyve an honest
lyfe / without blame. But all ther vertues
wer nothing ells/ but colours and shadowes.
But we have better vnderstanding/whervn-
to our lyfe must be referred / whiche is / that
we honour God / with all prayse and glorye /
that he him selfe may be our glorye.
Without him / our lyfe is miserable / the whi-
che we can not continew the least moment /
but we shall heap vpon our selves / a perpe-
tual malediction. And yet we ar nothing a
shamed for the winning of a few daies/for this
feble lyfe/to refuse the eternall kingdom/ and
to separate our selves from him / by whos
power we ar continewed in this lyfe. Yf a
man shold examine the most vnlearned / yea
thos whos witt is so dased / and whos lyfe so
voluptuouse/that they be most lyke to brute be
asts / what maner of lyfe is apoynted them /
they durst not say plainly and openly / that it
shold cõsiste ölye in eating/drinking & sleapig.

ffor thei know that thei ar created to a better/ wort hier and more higher thing: which is no= thing ells/but to serve and honour god with al kīd of honour/ and to suffer our selves as good children/ to be ordred and rueled by our most bening father/that after the end of this fraill & vnsure life/we may be receaved in to his eter= nal heretage. In the apointing and winning of this end/ consisteth the chefest and greatest point of our felicitie/ yea al the wholl weight of ever lasting lyfe. But when we carrye our mīds and thoughts an other waye/ & do snatch fast hold of this present lyfe worse then a thow sand deathes/what excuse can we have? ffor/ to lyve and be ignoraunt of the causes whe= for we lyve/ is vnnatural. But toforsake the causes wherfore we lyve here/ for the desier & love to prolong our lyfe as it were for thre dai es in this deceatful world/and to be separated from god the author of lyfe/ is soche a bewit= ching and furiouse madnes/ ẏ̄ i know not with what words we ought to express and shew it. But what so ever knowlege we have/ and how so ever our lyfe is apointed/ for so moche as not with standing the persequutions ar no less & bitter/let vs cōsidre how & by what meās the Christian men may confirm them selves

in patiencye/and so strengh then their minds/ that thei may constantly bẽtre to daũger their lyfe for gods truth. This same text which we have recited/being wel vndrestonded may brig vs to that indifferencye of minde/yea to that willingnes/that we shall not refuse to suffre death for gods name. Let vs go forth of the cytie/saith the apostle/after the lord Christe/ bering his opprobrie. ffirst/he doth teach & admonish vs/that although the swerds ar not alreadye drawen to kill vs/or the fiers kindled to broyll and burne vs/yet that we can not truly be joyned with the sonne of god/so long as we have the roots of our thoughts & deliers fixed in this world. Wherfor the Christen mã must alwaies/although he be in quiet/have one fote lifted vp readye to the battell/and not only that/but also his mid must be vtterli sepa rated frõ ẏ world although his body be therĩ. Althought this at ẏ first syght may seme vnre sonable/yet one saing of .s. Paull/ought to be sufficient to ẏswade vs/for that we be called & appointed to this/to suffer persequution. As though he shold saye/ Soche is the conditiõ of our Christianitie/that we must neds en= tre in and pass thorow this waye/yf we will folow Christe. In the mean season/to ease

our infirmitie and to mitigate the tediousnes and hevines / whiche persequutiones brīgeth / we have this great & swete cōfort / that we suffe ring all thes incōmodities / opprobries & daun gers of lyfe for the gospel / do as it were set our feet / in everie fotestep of gods sōne / and do fo= low him as our prince & guide. If it had bene ō ly said vnto vs / ꝑ we must pass thorow all the opprobries of ꝑ world to kepe the christiā pro= fession / and also suffre death frely & wꝺ out fear when so ever gods will were / methīk we shold have had some colour to answer and say contra rye / that it is a thing divers and abhorring frō our nature to wandre so with out a guide. But seing we ar charged and commaunded to folow ꝑ lord Jesus / his leadīg ought to seme so right and honorable / that we have no just excuse to refrain or refuse his commavndement.

But that we shold have mor earnest love and delier towards this lawdable and helthfull ex= ample / it was not only said that Jesus Christe doth lead the way as guide and prince / but al= so that we ar made like vnto his image.
For so. s. Paul in the epistle to the Rom. spea= keth / that god hath chosen and called all them whom he hath taken in to the nūbre of his chil= dren / that they shold be like and be fashioned af

ter the ſmage of him whiche is apointed pater=
ne and hede ouer all. What/ ar we ſo nice and
tendre ẏ we can or will bear and ſuffer nothing
at all? Then muſt we neds refuſe gods grace
wherby he calleth vs to the hope of ſalvation &
leadeth vs ther to by this way? ffor thes two ar
ſo ioyned to gether ẏ the one can not be ſepara=
ted from the other/ that we be the membres of
Jeſus Chriſte / and that by means of this con=
iunction and communiõ / we be exerciſed with
many afflictiones and calamities. This ſame
maner of our lyfe ſo ioyned with gods ſonne /
and ſoche conformitie to him/ we ought to eſte
me mor then we do / and alſo to judge it not on
ly by all wayes moſt worthye to be profeſſed
but alſo to be folowed. The ſuffering of
calamities for the goſpell / in the opinion and
judgment of the world/ is the greateſt infamie
but ſeing we know that all the vnfaithful ar ſo
blinded/ that they can ſee or ryghtly judge no=
thing at all / ought not we to have clear eies /
and to judge mor perfectly? It is ſhame
to be afflicted and vexed of thẽ that occupie the
ſeat of juſtice. But. ſ. Paul doth ſhew vs
by his example/ that we have great occaſion to
glorie in the ſcarres of Jeſus Chriſte/ and as
it wer in certain markes imprinted in vs /

wher with we being marked & deckt/ god doth acknowleg and receav vs for his servaūts ād elect. And we know this ỹ. S. Luke doth reherse of Peter and Joan /that they were verey glad and joyfull/that thei were thought worthie to suffer for the lord Jesus name/sclandre rebuks and shame. Wher in two things may be seen contrarie in them selves / shame/ and honour / by this that the world running hedlong in furie and madnes doth judge against all reason / and by this means doth chaunge the glori of god with dishonour and infamie. Let not vs now disdain so to be dispised and to be rebuked of the world / that we may herafter optaine with god and his angells /honour/glorie & praise. We see what great labours ambitiouse men taketh to obtaine the ordre of some king/and after thei have atchived it/what tri vmphes they make: but the sonne of god doth offre to vs his ordre / and yet everie one dispiseth it / and is turned with the wholl power of ỹ mīde to ỹ vanitie of ỹ world. I pray you whē we behave our selves so ꝓudly & vnthākfully / ar we worthie to have any thig comō w̄ him? Although our vndrestāding cā ꝓceave & cōpre hēd nothig herī / yet of a truth thes ar the ꝓpre & honorable badges and armes of hevenly no=

bilitie. Imp̄sonmēts/ banishments/ maledic
tions / after the opinion of men bring nothing
ells then great sham and infamie. But what
doth let vs to see what god doth judge & ꝓnoū=
ce of ye̅s thīgs/ savīg our own īfidelitie? Wher=
for we must labour ye̅ ye̅ name of gods sōne be of
soche authoritie/ waight/ & honour w̄ vs/ as it
is most worthie/ ye̅ we thīk we ar well & honou
rably delt w̄ al/ ye̅ his burnes as it wer certaine
badges ar p̄nted in vs/ or els our vnthākfulnes
cā in no wise be borne. If god shold ꝑsequut vs
after our merits / hath he not just cause everie
daye to chastice & punish vs īfinite waies? Yea
surly no deathes put vnto vs were able to recō=
pēce ye̅ least part of our mischefe. But of his gre
at & infinite goodnes/ he treadeth vndre fote al
our sīnes/ & doth vtterli abolish ye̅ same/ & wher
as he might punishe vs accordīg to ye̅ greatnes
of our sīnes/ he hath īvēted ā other merveilous
way/ wherby ye̅ afflictiōs ar traduced frō our de
served paine & punishmēt/ to agreat honour / &
acertaī p̄vilege & sīguler benefite / because ye̅ by
ye̅ partakīg & sufferīg of thē we ar receaved in to
ye̅ felowship of gods sōne. May it be o ye̅r waies
said or judged / then that we / seing we despise
and disdain this so excellēt and blissfull conditi
on and maner of living / have litle profetted in

the christian doctrin. This is the cause why. S. Peter after he had moved vs to lyve a godly & holye lyfe in the fear of god / farr from that lyfe wherfor other men as thevves / whormongers / adulterours / and mẽkillers suffre / by & by addeth this / yf we must suffer as christẽ men / ther in we geve glory to god for that great and singuler benefite / which he hath bestowed on vs.

Nor it is not for nothing that the holy mã speaketh thus / what ar we / i pray youe / ỹ we shold be witnesses of gods truth / and as it were procktours apointed to defend his cause. Behold we be miserable mẽ as it wer wormes of the earth creaturs full of vanities and lies / yet god will have his truth defẽded by vs / which is truly so great honour / that it semeth not to pertain to the angells in heven. This one reason well considered / ought it not to enflame and stire vp our minds / to offre our selves wholy to god / and to shew our wholl endevoire in so holye and excellent a mater to please him. And yet many can not forbear / but that thei wil speak against god or at the least thei will complaine / that he hath no greater regard to ease their imbecillitie.

it is a merveilous mater / say they / that seing god hath borne vs thus moche favoure / that he hath chosen vs to be his children / yet he wil suf

fer vs to be so cruelly vexed & oppressed of wic-
ked men. I do yet answer thes men / that
although we knew no reason why god doth so
deall with vs / yet his authoritie shold be soche
with vs / that we shold applye / & conforme our
selves to his will. But now when we see
Jesus Christe to be set for an example to vs / le
ast we shold seke any other / ought we not to
think our selves greatly happye / that we be so
drawen after his jmage and liknes? Moreover
god doth set forth and shewe plaie and manifest
causes / wherfor he will have vs to suffre perse
quution / emonge which / if ther wer non other
but that reason and advertisment which .S. Pe
ter geveth / we must neds be veray pevish and
sturdye / onles we be satisfied ther with.

This is his reason / that seing gold and silver
which ar corruptible metalls ar purged and tri-
ed in the fier / it is reason that our faith also /
whiche in value excelleth all riches / be tried &
approved with soche perills of lyfe and grefes.

He could by and by after our calling / with
out any conflict and suffering of thes calamiti-
es have crowned vs. But as he wold
have Christe to raig in the mides of his enemi-
es / evē so he wold have vs also dwellig emong
ẏ selfsame / to bear & suffre ẏir violēce & oppressiō

vntill we be delivered from thes afflictiones & calamities by him. And ȝ am not ignoraunt / that the flesh will then greatly spurne and refuse to be ruled / whē it must be brought in to this state / but yet the will of god must rule all our thoughtes and lustes. Yf we fele in our selves som contradiction and resistaunc it is not greatly to be merveiled at. For that is planted and engraven in our nature to flye the crosse. Yet let vs not abide still / in that tendrenes of the flesshe / but let vs go on forward / knowing that our obedience is thankful & acceptable to god / so that we cast down our sences and appetits / and do so subdue them / that thei be vndre his powr. Nether did the prophetes and apostles com to death with minde / that thei did not perceave their will to be against it / and enclinig an other waie. Thei shal lead the whether thow wolds not / said our lord Jesus to Peter. So whē soche fear of death doth prik our mids let vs labour by al meanes / that we may have the overhand / or rather that god may overcome / and in the mean while let vs thus persvade our selves / that it is to him a most pleasant sacrifice / when we resist our appetites / and do so withstand them / that by this meanes being subdued vndre his power / we may ordre and

lead our lyfe after his will and pleasure. This is the cheffest and greatest battell / wherunto god will have all his with all ther power to applie / to thende thei may laboure / to cast down and depress all that whiche doth so moche exalte it selfe in their sences / wittes and appetits / that it doth carye and withdrawe themfrom ye way / which god doth shew to the. In the mean season / the cōsolations ar so great and weighty / that it can not be expressed / how moche deyntie cowardnes is in vs / when we waxe faint herted / and geve over for thes perills and troubles. In olde time the numbre was almost infinite of them / which for the desier of a garland made of corruptible leaves / did refuse no laboure / paine and wrastlinge / and also did so suffre death it selfe / that thei might seme to have their lyfe in no price. And yet ther was none of them / but did contend chanceably beig uncertain / whether he shold winne / or lose the game. God doth set befor vs an immortall crown / wherī we may optaine his own glorie. And he hath not apointed vs / an uncertaine & chanceable conflict / but doth promise soche ayeward / to the whiche we ought to conferr all ye counseills / studies / and desiers of our lyfe.

What is the cause / that we ar so faint herted in

the largenes and worthines of this honour / which is certaine and eternal? Do we think ꝑ this was spoken in vaine / that we shal lyve wᵗ Christe / yf we be dead with him? The triuph is prepared for vs / but we so moche as we may do flie from the conflict and battel. But this doctrin is soche / that it semeth plainlie to disagree with mans judgemēt. This is true. Nether also Christe / whē he pronounceth thē blessed which suffer ꝑsequution for right eousnes sake / doth propownd soche a sentenc as ꝑ opinion of the world wold allowe or receav. Yea he wil have vs to thinke / that to be ꝑ chefest felicitie / which we judge the greatest miserie. We think our selves most miserable / whē god doth suffre vs to be afflicted and oppressed with the tyrānye and crueltie of our enemies. But we do wondrefully erre in this / ꝑ we set not befor our eies gods promises / wᶜʰ do plainli confirme vnto vs / that al things shal come to our profect / joye / and salvatiō. We cast down our stomakes and dispare when we see wicked & naughty men / to have che ouᶜʰhand on vs / & to do ꝑ crueltie to vs ꝑ thei seme to tread down our neck with their feet. But this same most cruel vexation of the wicked / and so great trouble and cōfusion of thigs / as S. Paul warneth /

ought rather to cõfirm our mids raise vp & lift thẽ in to hebẽ. ffor bi cause of our own natur we ar bẽt to ỹ studie & love of thigs present / & ar so inflamed ỹ wour whol knowlege / mid & cogitatiõ / we ar occupied in to moche levig & d ling this vanitie: god / whẽ he suffreth vs to be thꝰ evel vexed & handled / & ỹ wicked to grow & florish in al thigs / doth teache & admonish vs by thes plaine & notable sings of his most just judgemẽt / ỹ / that daie shal once come / whẽ all thigs ỹ be now troubled & confused / shalbe sat tled. But yf ỹ same time seme far & lõg to / let vs flye to ỹ reamedie / & let vs not flatter our selves in our vice. ffor this is certaine ỹ we ha ve no faith at al onles we cast ỹ eies of our mi= de to ỹ honourable coming of Jesus Christe.

And becaus god wold leave out no cõsiderati on / ỹ might be apt to move & stirre vs / he doth set forthe on ỹ one part, pmises / on ỹ other pt threatenigs. Do we fele ỹ ỹ, pmises of god have not force jnough & autoritie in vs? To cõfirm thẽ wal let vs joi ỹ rto ỹ threatenigs. We shew our selves wõdousli froward / sence we beleve gods, pmises no more ỹn we do. Whẽ ỹ lord Je sꝰ Chri. saith / he wil acknowleg vs for his own Mat. x.
& cõfes so of vs befor his father / so ỹ we also cõ Luc. ij.
fes him befor men / what shold let vs to geve

to him that cõfession/which he requireth of vs?

When men have done all thei can/ the worst yi may do is to take away our lyves. How preciouse then shall the hevēly lyfe be vnto vs whē it is compared with this present lyfe whiche is lost? It is not my purpose in this place to collect all the promises set forth in the scripture to this end. Yet sence thei be repeated and so oftē times renued vnto vs/we ought so to be exercised not only in the readig/but also in y knowlege and cõsolation of them/ that we might be as it wer died and surelye confirmed in them.

But yf when y plage hangeth ober our heades thre or fower of them ar not sufficient to confirm & strengthen vs/ truely an hundreth shold be sufficient to obercome al adverse and contrarie temtations. But yf god with thes great swete promises can not entice and draw vs to him/ar we not verey great dullerds/and betle heads/ when nether the sever threatenings can work any more in vs? Jesus Christe doth ap
Luc. ix. pointe adaye to accuse all them befor his father whiche denye the truth for fear of losing this life / for whom he declareth destruction both of bodye and soull to be prepared. Also in an other
Mat. x. place he protesteth that he will refuse all maner of communion with them that deny him befor

men. Thes words onlese we be vtterlye void of all sence ought vehemently to move our minds and so to fray vs / that for fear the hears of our heade shold stert vpp. But how so ever it be / onles we be so affected and moved as the greatnes of the mater and daunger requireth / ther remaineth nothig ells for vs but to look for horrible and most miserable confusion: wherin we may excuse our fault so morhe as we lust / & we may say that in this great frailtie and weaknes of nature / we rather ar worthye of mercy then of any seueritie and sharpnes of punishment / it will not serve. ffor it is written on the cõtrarie part / that Moses after he had sene god by faith was so hardned and strengthened / that no violence of tẽptation could melt his mind / and bẽd him from that great cõstancye. Wherfore whẽ we be so tendre and flexible that ther appear in vs no power of firme and constant minde / we signifie and declare plainlye that we be vtterly ignorant of god and his kingdome. Also whẽ we ar werned that we ought to be joyned & cowpled w̃ our head / we have gotten a goodly couler to exempt & separat our selves frome him / yf we say we ar mẽ And were not yi y we re befor vs men so well as we arr? Yea yf we had nothinge ells / but even the bare doctrin of Heb. xi.

godlines / yet were al ye excuses wt we can brig weack and of no value. But now ar we worthy more greater chek and condemnation / sence we have so great & notable exāples / whos great authoritie ought vehemently to excite & confirme our minds. Ther ar two chefe partes of this our exhortation or consolation to be cōsidered. The firstis / ye this hath ben a commō state to the vniversal bodye of the church alwaies and ever shalbe to the end of the world / that it was vexed with soche iniuries and contumelies of the wicked / as it is reported in the Psalme / Thei have vexed me evē now frō my iouth hether to / & have drawn a plough ovr and ovr e veri pt of my bak. The holy ghost in this place doth brīg in the old church speakīg on this wise ye it shold not seme now vnto vs a new yng nor greavouse / if we see in thes daies our cause & cōdition to be like. S. Paul also recitīg ye same place of an oyr Psal. wher it is said / We were as it were shepe led to the slaughter / doth declare ye this ptained not onli to one age / but it was & shalbe the cōmō / vsual & cōtinual state of Christs church. So ye if we see in this time ye church to be so hādled & vexed / bi ye insolēcie & pride of ye wicked / ye some bark at her / some bite her / mani afflict her / & alwaies invēt some

Psalm. c.xxix.

mischef & pestilēt destructiō to her/yea & set vp
on her wout ceasig as it were mad dogges & wil
de ravenig beastes / let vs cal to remēbraūce ẏ
she was so vexed afflicted & oppressed ī al times
before. God doth geve vnto her sōtime / some
rest & refreshig & as it were atime of truce. And
this is ẏ w is spoken in the psalme above alle=
ged / ẏ righteous lord doth cut ī sōdre ẏ cordes
of the wicked: & ī an other place / ẏ he breaketh
their rodde / lest ẏ good being to moche pressed Psal.
shold fait & move ẏir hādes to īiquitie. But god c.xxv.
wold alwaies have his church to be tost in this
world / & as it were alwaies in a certaī cōflict /
reservig for her quiet rest in heven. The end of
thes afflictions was alwaies blessed / yea truly
god wrought this ẏ the church alwaies pressed
w mani & great difficult calamities / was never
vttrely oppressed. As it is saide in an other pla=
ce / the wicked with all their labour did never ij.
optain ẏ thei desiered. S. Paul also doth so glo Cor.
rye of like happye end & issue of afflictions / ẏ he iiij.
sheweth this grace of god to be ꝑpetuall in his
church. We saith he / ar prest with all kind of af
flictions / but we ar not killed w sorow & care /
we live in great nede & povtie / iet ar we not for
saken we are cast down but we ꝑish not / alwai
es carriēg aboute the mortificatione of our lord

Jesus Christe/that his lyf also mai be declared in our mortal bodye. This issue and end/as we see that god hath alwaies made it happie and prosperouse in ẏ persequutiōs of the church/ ought to bolden vs/ seing we knowe that our fathers/ who also acknowleged their frailty ⁊ weaknes/ had alwaies the victorie over their enemies/ by cause thei continued constant in paciencye. J do entreat this first part of my exhortatione briefli/that j may come the soner to the secōd/which doth more pertaine to the purpose. And that is/that we applie certaine examples of the martyres which were before vs/ to our consolation and confort. And in this kinde or nūbre ther be not two or thre/ but a great ⁊
Heb.xij. thik cloude as ẏ apostle writeth to ẏ Hebrues. Wherby he signifieth/ that ther is so great a multitude of them/ which hath suffred for the testimonie of the truth/ that so well the aboundaunce of excellent examples/ as the most grave autoritie ought to provoke vs to cōtentatiō patiencie/and moderation of minde. And least my oration shold waxe to long in heaping vp together an īfinite multitude of exāples/j will ōly speak af ẏs jewes/ which suffered most grevouse ꝑsequutiō for ẏ true religiō/ both vndre ẏ tyrānie of kīg Antiochꝰ/ ⁊ also shorthly after

his death. We can not saie ỹ thẽ the nũbre of ỹ afflicted mẽ was smal/ whẽ a great mighty ar= my as it were of martyrs was prepared to mai taine and defend ỹ religion. Nether can we al= lege ỹ thei were certaine excellent prophets / whõ god had chosen forth and separated frome ỹ comon sort of people/ for ther were women/ boyes/ and infants / also in that nũbre of mar tyrs. Nether wil we say ỹ thei passed thorow ỹ pſecution/ only with some light losse/ without great peril of lyfe/ without great paines & tor= mẽts of bodies/ seing/ ther was no kinde of cru= elty vnproved in afflictig / vexing/ & tormẽtig them. Let vs here also what ỹ apostle doth saie of them/ and doth set forth for vs to folow. Some saith he/ were hanged vp like belles and stretched/ dispising to be delivred ỹ thei might optaine a beter resurrection: other were pro= ved with opprobrious wordes and strippes/ or with bondes and ꝑsonment: other wer stoned/ or cutt insondre / or killed with the swerd: o= ther some went wandering hether and thether thorow hills & caves of the earth. Let vs now come to make cõparison betwixt thẽ & vs. Ye ỹ suffred so mani & great tormẽts for ỹ truth/ w̃ was as then but obscure /what ought we to do in this great light/ w̃ hath shined vnto vs in Heb. xj.

this time? God speaketh vnto vs now as with full mouth. The greatest gate of the kingdome of heven is made open vnto vs. Jesus Christe comen frō heven vnto vs doth so call vs to him/ that we have him present as it were before our eies. In to how great ingratitude & shāfull wickednes shall we rūn i to/ if we have lesse stomak & love to bear & suffre for ꝑ gospel/ thē thei had w̄ did behold ꝑ promises of god but as it were a farre of/ who had but a veray litle dore opened to entre in to ꝑ kigdome of god/ who had receaved only a remēbraunc̄ obscure testimoni in figures of Jesus Christe? Thes great maters cā not be declared & expressed w̄ any wordes as thei be worthy. Wherfor j leave them to be weied in everie manes thoughts & meditations. This doctrin as it hath a comon & vniversall reason/ so it must be referred to the exercise & ordre of everie manes lyfe. But everie man must apply it to his propre vse & profett apt for his own cōsolatiō. And j speak this for this cause/ least ꝑ thei w̄ see them selves to be in no manifest perill/ shold suppose this doctrin to be vaine & not to ꝑtaine to thē. Now thei arr not in ꝑ handes of tirātes/ but what know thei howe god wil deal w̄ thē herafter? Therfor we must be of ꝑ mīd & judgmēt/ ꝑ if any ꝑsequtiō/ w̄ we loked not for happē vnto vs/ ꝑ we fal not

yr i to vnwares & vnprovided/but y we come to it prepared lōg before hād. but j feare yr be many deaph eares to whō ys my oratiō is made wtout fruit. ffor yi y live i quiet/ having all thigs at wil/ar so far frō preparig ym selves to take & suffre death whē nede shal be/ y yi have no care nor yught of servig god at al. But ys ought to be al our studie cōtinualli/espetialli i ys great troublesō times/ wherī we live i great peril In y meā time yi whō god calleth to suffre for y testīonie of his name/must ynke iverai dede y thei were prepared lōg before/ & brought to this suffraūc of evels/ bi y motiō & certain jud gemēt of y spirit/ y yi might bear ym selves yrī boldly & cōstātli. Thē also yi must diligētly call to yr remēbraūc al y exhortatiōs w yi have herd before/ & be so stirred up w y advertisemēt of thē/ as y valiaūt souldiare to take his armour whē he hereth y trūpet blowe. But what seke we? Truly in ys perils we do nothig ells; but seke shiftes & waies how to escape. J meā this by y most pt of mē. ffor this same psequutiōs is as it were a towche stone/ wherw god doth trye & pve who be his: but yr ar fewe foūd of y faith, cowrage & godlines to wards god/ y thei will offre thē selves frākly & freely vnto death for his names sake. This is a thing almost incredible/ y yi w do glory/ y yi have some knowlege

in the gospell/ar so impudent and vnshamfast/ thei will vse soch cavillations. Some will say/ what shall it availl to confesse our faith before thos stubborne stifnecked men/ which ar purposed to warre agaīst god him selfe? Is not this to cast pearls before swine? As who wold say/ Jesus Christe doth not most plainly declare/ ꝑ he doth requier of vs the cōfessiō of his name/ yea among most perverse & wicked men? But if this our testimonie do nothīg profett to their edifiēg/yet shal it profett to ꝑir cōfusion. Alwaies ꝑ cōfession of our faith doth savour swetly before god although it brīge death & destructiō to wicked men. Ther be other also which will say this/ what shall our death profett when it shall seme to geve more offēce then vtilitie? As though god hath left to them selves fre choyse to dye when thei will or when thei shall thīk it the most apte time of death? But we cōtrarie wise do obey him but as for the fruit ꝑ must come by our death/ we leave to the hand & providence of god. Wherfore the christian man must most chefly e in what place so ever he be/ diligētly se ꝑ he lyve in ꝑ simplicitie & integritie ꝑ god requireth/ and ꝑ he be not brought from ꝑ mīd & maner of godly & holy life at any time vō any daūgers or threatnigs. Let him eschue so mo-

che as is possible the ragig madnes of the wol=
ves/so ẏ the same warenes be not joyned w̄ the
prudēce & craftines of the flesh. First of all let
him do this/ ẏ he geve over & resigne his lyfe in
to the handes of god the most faithfull keaper.
When he hath ordeīed & kept diligētly this ma
ner & fashione of lyfe/ yf afterward he fall in to
the handes of enemies/ let him thīk & perswad
him selfe/ ẏ he is brought in to ẏ place of god/
for this cause ẏ he mai have him a witnes of his
sōne. Therfor seīg he is called & brought to ẏ cō
fession by the certaine decree of god/ ther is no
way to goo bak/ onles he will be vnfaithful vn
to him/ to whom we have promised all our en=
devours both to lyve and dye: yea whos we arr
although we had promised nothīg at all. I meā
not herby to drive everie man of necessitie at all
times to geve a full & ꝑfect cōfessiō of ẏir faith/
no not sōtimes whē ẏi be asked. For j know
what measure & moderatiō. s. Paul vsed/ who
was as readye w̄ hart & mīde to defēd ẏ gospel
as any other. Nether was this spoken by ẏ lord
Jesus & promised w̄ out a cause/ ẏ god wold ge
ve vs in ẏ time & matter/ a mouth & prudēce.
As though he wold have said/ ẏ office of ẏ holie
ghost/ is not ōly to cōfirme vs ẏ we may be wil
līg/ bold & strong/ but also it cōsisteth ī gevīg vs

ſudgmēt prudēc & coūſail/how we mai/as it be
cometh vs/governe & rule our ſelves/ in ſo gre
at & ſo herde amater. Truly this wholl treatiſe
is to this ēd ẏ thei ẏ be i ſoch diſtreſſes ſhold de=
ſier & receav frō heavē ẏ moderatiō & prudēce/
not folowig ẏ coūſail of the fleſhe to ſeke ſome
ſhiftes to eſcape. But ther be ẏ do obiect in this
place/ ẏ the lord Jeſus yea whē he was aſked
wold make to thē no āſwer. But j ſai ẏ this ſuf=
ficeth not to take away ẏ rule/ w̄ he hath gevē
to vs/to witnes our faith thē when ẏ cōfeſſion
ther of is neceſſarily required. ffurthermore/ ẏ
he did nev̄ diſſēble or kepe ſilēce for this purpo
ſe to ſave his life. Laſt of al ẏ he did nevermа=
ke ſo doubtful ā anſwer/ but ẏ it cōteined ā apt
teſtimonie of that w̄ he had ſpokē before/or els
did firſt ſatiſfie thē ẏ laye i waite to mark both
his words & dedes. Wherfor let al chriſtiās be
wel pſwaded & ſure of this thig/ ẏ no mā ought
more to eſtē his life thē ẏ teſtimonie of ẏ truth
wherin god wil have ẏ praiſe & glorie of his na
me to appear. Is it w̄ out acauſe/ ẏ he calleth al
thos his witneſſes (for this doth ẏ word marti
re ſignifie) who ar brought to make anſwer be
fore the enemies of faith and religiō? Or is not
this rather the cauſe/ for ẏ he wold vſe all their
ſpeakig & whole courſe of life to the cōfeſſiō of
his name? Wherin everie mā muſt not ſo looke

to his negh bour & felowe / ẏ he wil seme to do nothīg at al w̄ out his exāple & testimonie. And this curiositie is so much the mor to be eschued because we ar ꝓne to this vice of our owne nature. Peter whē he had herd of Christe that he shold be ledde ī his old age whether he wold not he ēquired what shold be come of Joā his felow & cōpanion. Ther is none of vs / w̄ to avoide perill & daūger / wold not gladly make answer in ẏ wise / by cause whē we shold suffre any thīg / by & by this cometh in to our mīde / what is the cause wher for j shold suffer more then others? But Jesus Christe doth coūsail & monish otherwise vs al in comō / & everie mā privatly / to be prepared & readie / ẏ as he calleth on or other / so everie mā come forth in his ordre. And j have shewed this before / ẏ we shalbe vnarmed & vnprepared to take & suffre martyrdō / ōless we be fēsed ād armed w̄ the promises of god. Now remaineth to declare plētifully soche ꝓmises / not ẏ we wil sett forth everie one exactli / but to shewe the chefe & most excellēt thīg / w̄ god wold have vs to hope for / to cōfort vs ī our calamities. And ther be thre soche thīgs: the first / ẏ seīg al the times both of our life & death do cōsist in his hād / he wil so defēd vs bi his power / ẏ not one hear of our head shal faul but after his wil. Wherfor al faitful mē ought ẏ̄s to be ꝓswaded /

in whos handes so ever thei be tolled/that god in no wise wil lay a side that gouernaunce and custodie/whiche he hath taken vpō him for thē with so great care. If this perswasion of gods fatherly care/ and prouidence did rest and cleabe depe in our harts/ we shold be delibered out of hande / of the greatest part of thes doubtes and difficulties/whiche do now trouble & hinder our dutye. We behold now the bitternesse of the tyraunts/and vnbridled crueltie / brawlig pitifully in al sharpnes of punisments. And here by we judge that god hathe no more care/ nor regard to defend and kepe vs in sauetie. And therfor we be so stirred and provoked / by our own reasons to looke and provide/for our selves/as though the whole hope of gods helpe and succour were clean taken awaie. But on the other part/the so great providence of god/ as he hath shewed vnto vs / ought to be vnto vs like a stronge fenced castle / which can be ouer comē with no power. Let vs therfor learn and hold fast/this short sentence/ ꝑ our bodies ar in his hand and power / who also did creat them. And this is ꝑ cause/wherfor god hath delibered his/after a merveilouse sorte / and contrarie the opinion and hope of al men / as Sydrach/Misach/and Abdenago/forth of ꝑ bur-

ning oben / Daniel out of the lions denne / pe-
ter out of Herods prison / wher in he was shot &
watched most diligently fast bownd in chaines.
By thes examples he wold declare vnto vs / ỹ
he could staye our enemies as it were with a
certaine bridle / and that he had that power
that when he wold / he could preserve and as it
were pluk vs out of the mouth of death it self.
Not that he doth alwaies thus deliver his frō
soch perils / but of right having the autoritie to
apoint our lyfe and death / he will have vs
persuaded / that we are so continued and kept
vndre his custodie and tuition / that what so ev
the tyraunts do invent / or wit h what furie so
ever thei set vpon vs / yet it is only in his hand
to apoint lyfe or death; and therfor this mater
ought only to be refferred to his wil. But yf he
suffre ỹ tyraunts to kil vs / yet our life is vnto
him deare and moche more sett by of him then
it is worthie. The which he did plainly declare
to be so when he pronounced by the mouth of Psalm.
Dauid / that the death of his saints was houour- c. xvj.
able and precious in his sight. And also when
he said by Esay / ỹ the earth it selfe shold shew xxvj.
forth the bloud that was shedd which semeth cap.
al to gether hidde. Now then lett the enemies
of the gospell be as bountiful and prodigall in

shedding the martyrs bloud / as thei will / yet this must be / that thei shal make a reckening & horrible accompt of the effusion of that dear & precious bloud / yea even to the vttremost drop pe. But now / in this time thei do scornfully & prowdly laugh / when thei burne the faithfull men / and after thei have dypte and washed thē selves in their bloud / thei be come so dronken / that thei care nothīg at al / what murthers thei do. But yf we wil have this stay and modera= tion of minde / that we can paciētly abide / god wil at the last declare / that it was not without a cause that he so greatly estemed our life / and had it in so great honour. In the mean while let vs not take it to greke / yf it be now bestow= ed to confirme and garnish the gospel / whiche excelleth heven and earth in worthines. And ẏ we may be mor surely perswaded that god wil never leave vs as abiects in the hands of the e= nemies / let vs not forget that same saing of Je sus Christe / wherin he saith / that it is he him
Act. ix. selfe whom men do persequut in his membres.
God had said before by Zacharye / who so to w=
Zach. ij. cheth youe towcheth the sight of myn eie. This is moch more expressed / if we suffre for the gos pel sake / it is evē as the sonne of god hī selfe we re & suffred inẏ afflictiō. Therfor let vs thīk so

ẏ Jesꝰ Christe must forget hī self/if he shold ha
ve no care & thought of vs at ẏ time whē we be
in prison and daūger of life for his cau se & glo=
rie: and let vs also knowe that god will take all
the cō tumelies and iniuries/as done agaīst his
owne sonne. Let vs come to the second place of
cōsolatiō/ w̄ is one of the greatest among gods
promises: that is/ that god will so hold vs vpp
w̄ the vertue of his spirit in thes afflictiōs/that
our enemies what so ever thei do/nor satan ẏir
chefe capitaine shall in any thīge go awai w̄ the
ouer hand. And truly we do see how in that ne
cessitie/ he doth shew the succour and helpes of
his grace. ffor the invīcible stowtnes and cōstā=
cye of mind w̄ is sene in the true martyrs/ is a
notable token of that same most mighty power
w̄ god vseth in his saints. Ther be two things
in persequutions grevous/ tedious and intole
rable to the flesh wherof the one cōsisteth in the
cheks and rebukes of men/the other in the pai
ne and tormēt of the bodie. In both thes kinds
of temtations god doth promise so his assistaun
ce that we shall easely ouer come all the īfamie
and violence of the gres and paine. And truly
what he promiseth he doth performe in dede w̄
most manifest and assured helpe. Let vs then ta
ke this bucklere to defend vs against all fear/

and let vs not measure the power of gods spirit so slenderely / that we shold not thinke and bele ve / that he will easely overcome all the iniuri-es / bittrenes / and contumelies of menn. And of this divine and invincible operation / emong all other we have a notable exãple in this our age. A certain ponge man / who lived godlylye here wt vs in this cytie / when he was taken at Dornick was cõdemned with this sentence / ỹ yf he wold denye the confession of his faith / he shold be but beheaded / but yf he persevered in his purposed opiniõ / he shold be burned. Whẽ he was asked whether he wold do / he ãswered plaily / he who wil geve me this grace to dye pa patiently for his name / will also work by ỹ sel fe same grace / that j may abide broylig and bur ning. We ought to take this sentence not as pronounced of a mortall man / but of the holy ghost / that we shold thinke / that god can so wel confirme / and make vs over come al pains and tormẽts / as to move vs to take any other kinde of meaker death in good part. Yea we see also often times / what constancye he geveth to evel and wickedmen / who suffre for their evel dea-des & wickednes. J do not speake of soch as be obstinat & hardned i their wickednes wt have no repẽtaunce / but of them which do perceave con

solation by the grace of Jesus Christe/ & so do take and suffre quietly and with good wil most grevouse and sharpe paine: as we see a notable example in that these who turned at the death of our lord Jesus Christe. Will god who assis teth with so great power wicked men ỹ suffre condingly for their evell actes/forsake thē who defend his cause/ and will he not rather geve them invincible power? The third place of pro= mises/ whiche god promiseth to his martyres/ is the fruit which thei ought to look for of their sufferig and of death it selfe/ yf nede so requier. But this fruit is/ that after thei have sett forth and honoured gods name/ & edified his church with their testimonie/ thei may be gathered to gether in immortal glorye with the lord Jesus: But be cause we have spokē largely jnough be fore of this reward of eternall glorye/ it is now sufficient/ to renue the memorie of thos things ỹ ar all readye spoken. Wherfor let the faith= full learn to reare vpp their head to the crown of immortall glorye/ wher vnto god doth call them/ let them not take the losse of this lyfe gre vously/ cōsiderig the greatnes/ and worthines of the reward. And that thei may be sure and pfectly perswaded of this so great a good thig/ as can not be expressed with any speache/ nor in

thought be comprehended / nor with any ho-
nour enough estemed / lett them have continu-
ally before their eies this like and conformable
reason with our lord Jesus Christe that in
death it selfe thei behold lyke / as he by
ignominie of the crosse and infamie
came to glorioule resurrectiō /
wherin all our felicitie / tri
umph and joye con
sisteth .
Amen.